

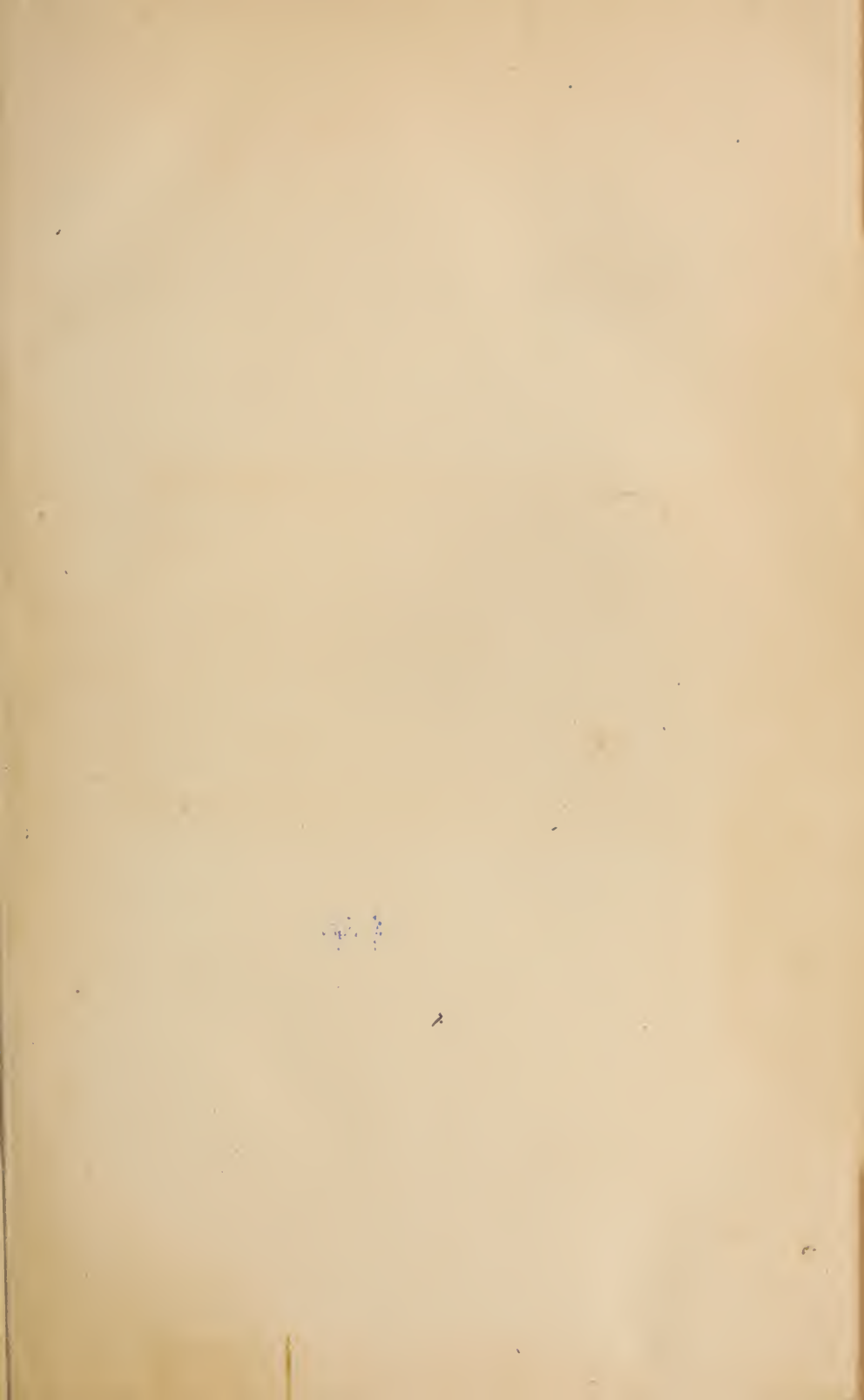
LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

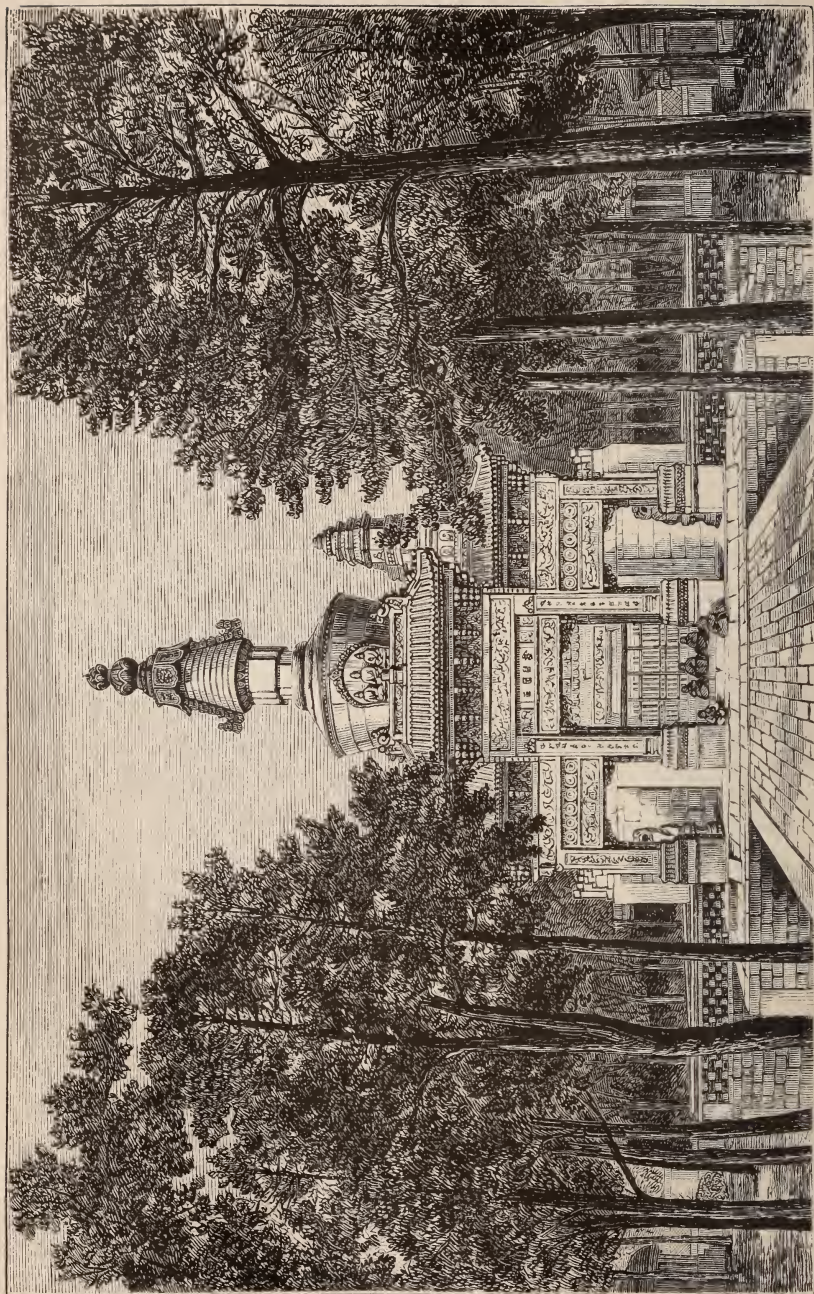
Case,..... Division *I*

Shelf,..... Section *7*

Book,..... No.

RESERVE
STORAGE





BUDDHIST MONUMENT NEAR PEKING.

THE MISSIONARY HERALD.

VOL. LXVIII. — MARCH, 1872. — No. III.



BUDDHIST MONUMENT NEAR PEKING.

BY DR. A. O. TREAT.

AMONG the many temples to Buddha to be met with in Peking and its vicinity, is a Mongol temple, called the Huang Ser, situated at the distance of a mile or more north of the city. The special attraction of this temple is the beautiful marble monument, a picture of which is given on the opposite page.

This monument was erected by the Emperor Chien Lung, in memory of a distinguished Buddha, a Ban Chan Lama, whose learning and devotion to his faith had given him a special eminence among the religious teachers of the nomadic inhabitants of Mongolia. This Lama, after residing for a term of years in Peking, died of small-pox about 1770. The Emperor, desiring to express his appreciation of the character of this Buddha, and wishing, too, it may be, to bind more closely to himself the regard of his Mongol allies, ordered the erection of this elaborate monument.

The monument is nearly fifty feet high, and it is surmounted by a large gilt ball. In the picture, the lower portion is, unfortunately, hidden from view by an arch, which serves as the entrance to the inclosure within which the monument stands. Its base is an octagon, and on its eight faces are cut as many scenes in the life of this Lama. Here are depicted his birth, his conversion to the Buddhist religion, his audiences with his disciples, and finally, his death.

The designs and the sculpture are excellent, and give evidence of the existence among the Chinese of a high degree of artistic taste and skill.

FIELD NOTES. NO. 3. CENTRAL TURKEY.

BY THE FOREIGN SECRETARY.

ADANA — THE UNION — A COLLEGE.

ADANA, a city of 25,000 inhabitants, is seven hours journey to the east of Tarsus, across a portion of the Cilician plain — in time, nearly as far as Albany

from Boston, though less than twenty-five English miles. Such is the way of reckoning in this country. In fact, the mission stations in Central Turkey, — Antioch, Aintab, Marash, Adana, — are as far apart, reckoned by the time required to visit them, as New York, Chicago, St. Louis, and Charleston, respectively. The missionaries in charge are *neighbors* by such intervals, and the fact will give some idea of the extent of the field allotted to each station as compared with a parish at home. Telegraphic communication has now done much to relieve the isolation of the missionaries from each other and the outside world. The importance, nevertheless, of having two or three families at a station, for mutual counsel, and support in case of sickness or other embarrassment, and to care for all the multiplied interests of the work, — a training class, village schools, book distribution, accounts with native helpers at out-stations, — to answer inquirers, to give advice to native pastors and preachers, to visit the scattered Christian communities, to see how they do, etc., — needs no argument, yet it is very hard to secure such an arrangement. For years, now, Mr. Adams has been alone in this province of Cilicia, and has seen many a most desirable opportunity for pushing the work forward lost for want of help. Nothing is more trying to the missionary's heart. We shall not soon forget the words uttered, with the deepest emotion, by a missionary lady in the Bulgarian field, who, because of the impaired health of herself and her husband, has for two years had leave to return to the United States, but *could not* leave: "O, it is not the work, nor the climate, that has broken us down; but depression of spirit, and discouragement that no one comes to our aid, and our utter inability to meet the calls that are made on us." We shall not soon forget that thin face, and those sad words, of one of the most devoted, self-sacrificing spirits on mission ground.

But *Adana*. A heavy rain the latter part of the way, and mud such as we might find on an Ohio cross-road in early spring, prolonged our seven hours into ten, and it was past nine on a dark night, before we were treading the narrow streets of the city to our lodging places. Every kindness was shown us by the native Protestants, though our accommodations were not altogether European. Good will on the one side, and the purpose to make the best of everything on the other, soon put us at our ease, and the new experience was quite agreeable to all.

The special object of our coming to Adana was to see the Evangelical Union of the churches of the Central Turkey Mission. This body was made up of pastors and delegates from twenty-three churches, and was certainly a fine body of men. Mr. Calhoun, as delegate from the Syria mission, Dr. Wood and myself, representatives of the American Board, were conducted in due form, by two members of the Union, from our lodgings to the chapel where this body was in session, and where we listened to an address of welcome, read in Turkish by the President, and interpreted by Mr. Trowbridge. Responses were made after the most approved style, and we were fairly introduced to the body. The quiet order, the thoughtful manner, the practical good sense that marked all their deliberations, would have done honor to any council or association at home, and were to us one of the best proofs of the success of the missionary work.

As influential members of the Union, we could not help noticing Baron

Alexan, a teacher in the theological seminary at Marash, the pastors from Marash, Aintab, and Adana, and a young man just returned from several years study in Germany, and soon to be installed as a pastor at Oorfa. Baron Alexan is a quiet, thoughtful man, who weighs his words, and is esteemed for his sound judgment and good sense. He has a good command of the English, acquired at the Bebek Seminary years ago, and some knowledge of natural philosophy, in addition to such studies as fall in the way of Armenian students. The admirable manner in which his philosophical apparatus is kept in his lecture-room at Marash, as we had occasion to notice a few weeks later, shows a man keenly appreciative of his opportunities. Pastor Avedis, of the Second Church in Marash, is also highly esteemed as a scholar, and as an eloquent, faithful preacher in the Turkish language. He has just returned from Constantinople, where he spent two years, aiding Dr. Pratt and others in the revision of the Scriptures. He has his church members well in hand for every good work, and is educating them in their duties as evangelists for the region round about. Pastor Krikore, of the Second Church in Aintab, is also a man of large influence, and greatly esteemed for his devotion to every good work at Aintab.

We were glad to find some active laymen in the Union, not less earnest and enlightened upon the necessities of these young churches, and ready to make generous sacrifices in their behalf. One of these, a young merchant of Marash, pledged the Protestant community to which he belonged, in the sum of 60,000 piasters (nearly \$3,000 currency), for a college, and others were no less earnest to secure a liberal education for the young men in this field.

The college question, in fact, was the great interest at this meeting of the Union. As we recalled the short period that had elapsed since the light of the gospel had shone upon this people, or rather had been republished among them in its purity, we could not but listen with admiration to their representatives. We shall not soon forget an evening conference with a committee of the Union, as we sat in Turkish style on our mats, in an upper chamber, and discussed their motives for seeking a college, and their ability to undertake such an enterprise. First of all, in the spirit of our fathers in founding Harvard, Yale, and Princeton, and of their sons in establishing Illinois College, Beloit, and other institutions at the West, they pleaded the necessity of the college to raise up an educated ministry, to take up, maintain, and carry forward the work of evangelization which the missionaries had begun. Such a ministry is not only needed for the proper spiritual culture and growth of the churches, but for the social and moral elevation of the people. Another strong point made was, the necessity of an educated, disciplined ministry to withstand the persistent and increased efforts of Romanism, which was aiming to obtain control of high education, by establishing literary institutions in charge of Jesuits and French nuns. The infidelity of France and Germany was also making itself felt at such places as Adana and Antioch, coming in with the civilization of Europe.

They were not insensible to the social and material advantages of education, in developing the agricultural and mineral resources of the country, and bringing them up to a place among the enlightened communities of the world; but interest in the spiritual welfare of their churches, and in Christian evangelization, gave special emphasis to their words, and shone forth in their beaming eyes, as we assured them of the aid of Christian friends in the United States,

if they would first do all they were able to do themselves. The response to the last suggestion was the pledge of 200,000 piasters (about \$9,000 gold), to be raised during the next five years, — an amount judged by Dr. Schneider, for a long period a resident in this mission field, to be equivalent to not less than \$60,000 in the United States, considering the price of labor, and the relative value of money in the two countries. This is not all. Within a few weeks came the offer of the Protestant community in Aintab to raise the whole sum themselves, on condition of having the college in that city! This is an offer of more than twenty dollars in gold for each member of the church, to secure a Christian institution for the social and moral elevation of a community that only twenty-five years ago drove out their missionary teacher in hot haste, stones and brickbats following him. Such has been the power of the gospel in enlightening the minds, and stirring new hopes and aspirations in the hearts of this people.

To whom, among our Christian men of large means and larger hearts, shall we look for the funds to aid in the establishment of an institution for such a people, and of such promise to Christian civilization? One can hardly help envying the men who have opportunities of influence like those presented here.

THE BIBLE IN BULGARIAN.

By ELIAS RIGGS, D. D.

THE whole Bible has been, during the year 1871, published for the first time in the spoken language of the Bulgarian people. Methodius and Cyril, who first preached the gospel to the Bulgarians a thousand years ago, gave them the Scriptures in their then spoken language, the Slavic. But this ancient tongue, the mother of the modern Russian, Bulgarian, Servian, Polish, Illyrian, etc., has long since ceased to be the vernacular of any of the nations which once employed it as such. Hence the necessity of new translations of the Word of God in all these dialects.

The last fifty years have witnessed a great waking up of national and intellectual life among many peoples. In this wide-spread awaking, the six millions of Bulgarians, dwelling between the Danube on the north and the Ægean on the south, the Black Sea on the east and Servia on the west, have shared. One of its first fruits was the publication of elementary books in their spoken language. And it may certainly be regarded as an omen of good, that one of the earliest of these was a translation of the four gospels, prepared, so far as appears, without aid or suggestion from abroad, by Messrs. Seraphim, of Eski Zagra, and Sapoounoff, of Trevna, and published at Bucharest in 1828. The latter, who edited the work, in his preface says to the reader, "Enjoy the reading of the gospels in your own tongue; taste and see the wonderful works wrought by our Saviour Jesus Christ while he dwelt on the earth; and may it (the reading of the gospels) contribute to render us pleasing to God and loving toward one another. . . . These divinely inspired words do greatly tend to regulate our lives; to make us wise, kind, temperate, and loving toward one another. Therefore, seeing that our people have remained in darkness for ages, because of not under-

standing the sacred Scriptures, we have undertaken, according to the ability which a merciful God has bestowed upon us, to translate them." He goes on to say, that not having the means of publishing at once the whole of the New Testament, he was obliged to put out first the four gospels in paper covers, that by the sale of these he might realize sufficient to enable him to go on and publish the remaining books. But in this he seems to have been disappointed.

The first edition of the whole New Testament in Bulgarian was issued in 1840, at Smyrna, this time at the expense of the British and Foreign Bible Society, the literary labor being performed still by a Bulgarian, the Rev. Neophytus P. Petroff, of Rila, with the aid and approbation of Hilarion, the Metropolitan Bishop of Ternovo. This edition was well received, and sold off rapidly.

The writer's first connection with this work was looking over this first edition, at the request of Mr. B. Barker, agent of the British and Foreign Bible Society, at Smyrna, with reference to the printing of a second edition. As this translation had not been revised by any agent of the Bible Society, it was satisfactory to find it, on the whole, very faithfully, carefully, and ably prepared. It was not strange, however, that the translator had in some instances failed to grasp the true sense and force of the sacred text. For instance, in 2 Cor. ii. 16, where the Apostle, overwhelmed by the consideration of the eternal issues connected with the preaching of the gospel, exclaims, "Who is sufficient for these things?" the translator, fearing, doubtless, that a simple rendering would too much disparage the great Apostle, makes him say, "Who is (so) sufficient for these things (as I)?" honestly marking his additions by parentheses, but unintentionally marring one of the most magnificent passages in the sacred writings.

It is worthy of note in this connection, that the circumstance which led our mission (about the same time) to undertake the publication of tracts in Bulgarian, was a movement on the part of native Bulgarians. Some young men who had gone to Odessa to study, became acquainted with Mr. Melville, an English teacher and a faithful Christian worker. He put into their hands some evangelical tracts in Russian, a dialect cognate with their own, and in which they were pursuing their studies. These tracts they did not merely read and then throw them aside, but impressed by their truth and excellence, and without any hope or apparent wish for pecuniary compensation, translated some of them into Bulgarian, and Mr. Melville sent them to us for publication. The mission, on learning these facts, regarded this voluntary movement on the part of these young men (some of them from Macedonia) as a repetition of the call addressed in vision to the Apostle of the Gentiles, "Come over into Macedonia and help us," and instructed the writer of this article to give so much attention to the Bulgarian language as to be able to examine tracts in it, and be assured of their soundness and fitness for publication. Several tracts were in this way issued, and were eagerly welcomed by the people. But the decision, in 1844, to suspend labors in the Greek department of the mission to Turkey (of which the Bulgarian department was regarded as a branch), put a stop to efforts of this kind for several years.

The Bible Society, however, continued its efforts, printing and putting in circulation successively seven editions of the New Testament (forty or forty-five thousand copies, I cannot positively ascertain which) and authorizing the preparation of a translation of the Old Testament also. The native laborer in the

latter work was Mr. Constantine Photinoff, of Smyrna, a man of simple habits, devoted to the improvement of his countrymen, little acquainted with foreigners, and somewhat jealous of them, yet recognizing in the Bible the true means of their elevation, and in the Bible Society and its co-laborers, real friends of his people. He just lived to complete the first draft of a translation of the Old Testament, and died of consumption a few days after having removed from Smyrna to Constantinople, on purpose to revise it with the writer, and prepare it for the press.¹ Though enjoying but slight advantages for becoming acquainted with evangelical Christians or their doctrines, I cannot but trust that he was truly and practically led by the spirit of the Scriptures, which he aided to prepare for others.

During the period from 1840, when Mr. Photinoff read in Smyrna the proof-sheets of the first edition of the New Testament, to December, 1858, when he died, a rapid change had been taking place in the Bulgarian language, and it became manifest that the translation of the Scriptures must undergo a thorough revision. At the beginning of this period, the Western (or Macedonian) dialect of Bulgarian had been cultivated much more than the Eastern (or that of Bulgaria proper), which, however, in many respects more nearly resembled the ancient Slavic; but at its close, the Eastern dialect was manifestly taking the lead. The proportion of publications in the two had been reversed, and in a tour taken by Mr. Byington and myself in the autumn of 1859, we found the teachers all through Macedonia readily and unanimously acknowledging that their language was destined to be mainly molded after the Eastern model. With equal unanimity they held and expressed the view, that the language was to be one and not two. The translations of both the Old and New Testaments had been prepared in the Macedonian dialect.

The death of Mr. Photinoff threw the responsibility of this important work, so far as style and language were concerned, into other hands. On the day after his decease, the Government censor for Bulgarian publications called on me, to express his sympathy in our loss, his hearty interest in the work, and his hope that it would not be delayed. He expressed his readiness to aid us in obtaining some suitable helper to carry it forward, and assured me that one could be secured without delay.

The details of our arrangements would be out of place in an article for the Herald. Suffice it to say, that Providence led to the employment on this work of two Bulgarian scholars, than whom two more suitable men could hardly have been found in the whole range of Bulgarian teachers, namely, Mr. Christodoulos Costovich and Mr. Petko Slaveikoff, the one trained in the use of the Western and the other of the Eastern dialect. The Rev. A. L. Long, D. D., of the Methodist Bulgarian mission, aided also in the revision of the New Testament. We felt that the result which could be reached harmoniously by us all would be likely to prove generally acceptable; and so far as we can judge by the reception which editions of the New Testament, Psalms, Proverbs, and the Pentateuch have met with in all parts of the country, east and west, this hope appears to have been well founded. It is too early to speak of the reception of the entire Bible. But the orders for it are coming in so rapidly that the de-

¹ Small editions of Genesis, the Psalms, Proverbs, and Ecclesiastes had been revised and printed during his life-time.

positary of the British and Foreign Bible Society here, said to me the other day, "You are knocking us off our feet with your Bulgarian Bible"; and added, that two of the orders just received were by telegraph.

The edition just issued is a large 8vo volume, of 1,060 pages, and contains the references of our English Bible, with the omission of a few which relate only to English words or phrases. An edition in smaller form and type, also with the references, is already in press. The references are of special value to a people who have as yet no Concordances, Bible Dictionaries, or Commentaries.

The first copy of the Bulgarian Bible received from the binders was laid on the table of the mission to European Turkey, at its organization at Eski Zagra, in June last. The readers of the Herald will join us in praying the Lord of the harvest and of the Bible, that this translation of his precious Word may prove life from the dead to many souls.

MEXICO AS A MISSIONARY FIELD.

BY REV. JOSEPH EMERSON.

PREVIOUS to 1860, Mexico was closed against the Bible and evangelical influence. Still, through the agency of Miss Rankin, at Brownsville, and other means, many New Testaments and Bibles found their way across the border, and did a good work.

In 1860, President Juarez, under the new constitution, proclaimed religious liberty, and invited Protestant missionaries. He also confiscated, to State purposes, two hundred millions of church property, broke up the convents, and banished the bishops. Then came, soon, a large demand for the Bible. The soldiers of the Liberal army delighted to place a New Testament in the breast pocket, exposing it to view as much as possible, as a token that they belonged to the Liberals. Thus the Bible played a large part in politics in Mexico, as it did also, under Garibaldi, in Italy.

In 1863, about one hundred and fifty Mexican priests came out and banded together to spread the Bible among their countrymen. They did not call themselves Protestants, but Reformed Catholics. They seemed very zealous, and some were thought to give evidence of true piety. Many laymen, also, embraced Protestant doctrines.

Miss Rankin commenced a mission in Monterey, in 1865. Her work, both in teaching and spreading the Scriptures, has been attended with much success. All her Mexican helpers are of the common people. They have proved faithful, persevering, self-denying, and successful. Indeed I have been disposed to regard these men as the best helpers the American and Foreign Christian Union has had from among the natives of any Romish land. One man, educated in a Jesuit institution, and ready for ordination as a priest, came to Monterey in 1870, declared himself a Protestant, refused priestly ordination, and requested to be sent out to preach among his countrymen. It was not deemed safe to employ him thus until the rage of the priests had abated, and he was put upon a course of Biblical studies. I have seen no report of his labors.

What has become of those one hundred and fifty "Reforming priests?" We can find only one of them. He seemed, when in New York city, in 1864-5, to be very zealous that his people should be instructed in Scripture truth; but is reported now to be the editor of a philosophical periodical in the city of Mexico, not specially adapted to promote the spread of evangelical views. Thus we find that Mexico has been little indebted to ex-priests for whatever of light and truth she has received.

This is believed to be but a sample of what will be found true *generally*, in the evangelization of Papal lands. There have been noble exceptions, as Gavazzi and Desanctis, in Italy; and we trust Manuel Anguas, in the city of Mexico, is to prove himself another of the same stamp. But we can hardly feel safe with any man who has been long trained in one of the higher Jesuit institutions.

Our dependence, therefore, for native helpers in nominally Christian lands, must be mainly on converts from among the common people. Those who are to be preachers must be educated in Protestant institutions. The organizing minds must, for the present, go from Protestant lands. This is especially true of Mexico.

I have spoken only of Northern Mexico. The work in Zacatecas and vicinity, near the center, has been carried on solely by lay effort. It had for some years the aid of a pious physician, from Philadelphia, who has now returned to this country. The native converts there have been very efficient, even editing and printing a religious paper at Cos (a village near Zacatecas), where is a church of one hundred and twenty members.

As to the city of Mexico, the reports of the rapid spread of Protestant views have been wonderful — so much so, that we hardly feel able, as yet, to estimate the true value of the work in that region.

One thing seems well established, namely, that the common people of Mexico are very generally ready to receive the New Testament and read it. This gives much hope; for the Bible is the great vanquisher of all error. I am told, by a professor in the University of the City of Mexico, that a special want is a better translation of the Scriptures than now exists in the Spanish language. It would seem that this want might soon be supplied.

That the mass of the Mexican people are in a state favorable for evangelical effort there can be no doubt. The power of the priests, though great, is shaken by the common belief that they have been, for three hundred years, the oppressors of the people; that, for the last fifty years, they have kept Mexico in a state of chronic anarchy, to prevent the establishment of free institutions; that they have refused to pay taxes on their vast wealth for the support of government; and especially, that the bishops invited Louis Napoleon to invade their country.

The officers of the American Board have from the first looked on Mexico as one of the fields in which they might find an opening for their new work; but so long as the present revolutionary agitations continue, it may be unwise to begin a new enterprise there.

The relations of Mexico to our own country make it a field in which Americans ought to feel peculiar interest, — not only obligation to labor for the good of that people as our next neighbors, but solicitude, as for those who may, at no distant period, be united with us, and by their free suffrage do much to establish or to overthrow our institutions.

What will be their influence in such a case, if they have not felt the power of a pure gospel, it is not difficult to predict. Those best qualified to judge, begin to say that three hundred years of Jesuit tyranny have so demoralized the Mexican people, that, left to themselves, there is no hope that they can ever form and sustain a free and stable government. If they cannot resist the wiles of Mexican demagogues, to what extremes might they not be led by those of the United States?

The simple gospel of Christ is the only efficient cure for the religious, moral, and political maladies of any people; so that, whether we regard *their* interests or *our own*, duty seems plainly to call us to a thorough missionary work in Mexico, as soon and as far as the Lord shall manifestly open the way for it.

MISSIONS OF THE BOARD.

Japan Mission.

NOTABLE CHANGES.

A LETTER from Mr. Gulick, of the Japan mission, dated November 17, 1871, presents a view of civil changes rapidly taking place in that empire, which cannot but encourage anticipations of a brighter near future there, and may well stimulate to earnest, hopeful prayer. He writes:—

“The great changes which are taking place in the government, the constitution of society, and the ideas of the people of Japan, indicate that ere long the field will be ready for the sower of gospel seed. The rapidity with which foreign ideas, or the thoughts, manners, and customs of other nations, are being adopted, is—as one on the ground has expressed it—enough to take one’s breath away. These changes are mostly political, but reach and affect all classes of society, and are the result, mainly, of the adoption by those who hold the reins of government, of ideas gained from abroad through the different embassies sent out by the government, and by the many individuals, numbering in all perhaps hundreds, who have received, or are now receiving, a greater or less degree of education in Europe and America. The influence of the representatives of foreign governments resident here, of the foreign communities at the open ports, and of the missionaries, is all, doubtless, conducive to the progress of ideas and to the work of transformation and reconstruction, which is going forward at railroad speed.

“The central government, consisting of a few of the most powerful princes who surround the Mikado, since the overthrow of the Tycoon, or Siogun, four years since, has, with great energy and adroitness, established its own power.

“The daimios who, under the former order of things, wielded almost sovereign power in their several provinces, are now, by an edict of the Imperial government, laid aside, and their titles and honors are among the things of the past. Their titles have been changed, and their immense revenues reduced to one tenth⁵ of their former amount.

“The samourai, or military class, who numbered nearly a million, who were privileged to wear two swords, and were supported by government-revenue, are being supplanted by thoroughly organized troops, dressed in European costume, armed, some of them, with needle-guns, having the benefit of drill from European instructors in military science, and recruited mostly from the farming class.

“There are found throughout Japan, living in villages by themselves, a class of people designated as Yetas, the term itself meaning unclean. This is the only caste known in Japan, and they occupy the lowest social position,—that of pariah, or outcast. They follow the occupation of leather-dressers and buriers of dead animals. They have not been permitted to enter a house, to sit, or cook at the same fire, with persons out of their class. They were treated with such aversion as to prevent them from engaging in ordi-

nary business, and were compelled to live in villages exclusively appropriated to them, constituting a despised and oppressed class. The object or origin of this distinction is lost in the mists of obscurity. One vague tradition asserts the Yetas to be the descendants of Korean prisoners taken in war. Another supposition is that they are the descendants of an aboriginal race; while still a third theory suggests that Buddhism may have tended to isolate those who, from their avocations, were considered to be unclean. In physical appearance and in language there is nothing, that I am aware of, to indicate a difference of race or of origin from the other orders of Japanese society.

"According to the last census, the Yetas number 460,000. A short time since they petitioned the central government for relief from the disabilities under which they were living. The government, in accordance with their prayer, has issued an edict declaring their freedom, and equality with other classes of society, asserting their right to enter any avocation, and to live in the towns and villages with others. As an illustration of the good faith of the government towards them, a prominent member of their community at Yedo has been appointed to some government office. This act of justice is most creditable to the government, taken as it has been without outside pressure, other than that of the moral sentiment of the age.

"As indications that the radical changes which are transpiring about us threaten to sweep all the time-honored traditions of the past into oblivion, the following circumstances are significant. The Mikado, late Spiritual Emperor, son of Heaven, lineal descendant of the gods, a few days since had his foot measured by a Yeta for a boot, and held conversation with this humble subject who, but the day before, would not have been permitted to sit and warm himself at the same fire with the poorest hod-carrier in the land. This same august Emperor, who once lived in the sacred city of Kioto, upon whom mortal could scarcely look and live, now drives out in the streets of Yedo in his coach and four. It is even thought that

he will be present in person at the opening of the railroad from Yokohama to Yedo.

"The Daimios, before whom the common people prostrated themselves in the street as they passed, and who never appeared in public except attended with immense retinues of armed men, may now be met walking or riding in the streets of Yedo with but a single attendant. The governors of the different open ports, upon the 4th of November, the Mikado's birthday, gave official dinners, to which the consuls of the various treaty powers were invited, and where they met on terms of social intercourse with the governors and vice-governors, the highest officials of the several ports.

"Amid such rapid transition from the traditions and usages of the past to a more enlightened and civilized policy, can the ancient prejudices and laws against Christianity be continued in force? We think not long. They must soon give way to a more enlightened sentiment. We learn that much greater liberty of religious teaching is now allowed the missionaries at Yedo and Yokohama than at the ports of Kobe and Nagasaki. It would seem that the general government, whose headquarters are at Yedo, is disposed to wink at the teachings of Christianity, while, as the laws against Christianity are not formally repealed, the governors of these more remote ports are disposed to keep upon the safe side, and following the letter of the law, do not permit the degree of liberty already allowed under the very eye of the central government. We hear that an average of one Chinese Bible a day is sold by a missionary in Yedo. A rumor also reaches us from Japanese sources, that the government, or some high officer of the government, has announced to the officers, that as the laws are to be remodeled upon the plan of the laws of Christian nations, and as those laws are founded upon the Bible, it will be well for them to study the Bible! Strange and cheering news is this to us, who but four months ago had our worthy teacher (of the Japanese language) and his wife, thrown into prison for reading and following the teachings of this book.

In regard to Yeinoski's fate, we as yet know nothing definite.

"Are we to see full religious liberty granted at the time of the revision of the treaties next July? We certainly may have such a blessing, and can have it if the representatives of the Christian governments at that time insist upon it, as they will upon matters affecting commercial interests."

LETTER FROM MR. DAVIS.

Since the foregoing was in type, another letter has been received from Mr. Gulick, dated December 16. He writes, still, very hopefully, mentioning some new, encouraging incidents. Letters from Mr. Greene, and from Mr. Davis, the new missionary, are also in a cheerful strain. All seem to be looking for a speedy fuller opening of Japan for missionary labors. Mr. Davis wrote, December 15, "We have been here just two weeks, and are already settled in our own hired house, and have words enough at our command to make our wants known.

"I think this bay, with its encircling hills, and villages nestling at their feet on the shore, the most beautiful scene I ever beheld. We find Mr. Greene settled in his new mission home in the most lovely location in the town, overlooking the bay, and Mr. Gulick just in front of him. We are very cordially received, and feel at home already. We had a communion season the first Sabbath after our arrival.

"We are agreeably disappointed in many ways. The country is more beautiful than we expected. The people are more intelligent, more skillful, more enterprising; and the marks of progress are more and more rapid."

After speaking of matters noticed above by Mr. Gulick, and of the large embassy which was then just about to sail from Japan for the United States and Europe, he goes on to say:—

"A report has just reached us that a majority of the constitutional council of the Empire, now in session at Yedo, have voted in favor of religious toleration. This nation could hardly present, to human appearance, a more hopeful aspect than it now does. The people are eager

to learn all that civilized nations have to teach them. They are learning English so fast that one of the missionaries at Yokohama, who has been ten years on the ground, told me that he thought within twenty years men could go all through the Empire and preach the gospel to the listening masses in the English language! This is not to be expected, but all the signs of the times here seem to show that this nation is ready to be *born in a day*; and that that day may dawn any month.

"Send on the men. Don't let any turn aside to other fields who wish to come to Japan."

North China Mission.

ACTIVITY OF A NATIVE CHRISTIAN.

A LETTER from Mr. Blodget, of Peking, dated September 7, 1871, mentions the addition of one member to the church at that place—a woman connected with Miss Porter's school—and then states: "A member of the church from Nan Chau Shz, a small town in the country, has recently been with us, and afforded most pleasing evidence of growth in grace, and in capacity for useful labor. He has built a house, in a part of which he is to live, with his mother and brother, while in the other part the Christians of his native town are to assemble for worship. He had received some assistance in this enterprise before, and last week the church in Peking appropriated a part of their contributions, amounting to \$22, to assist him in paying the balance.

"This man, Wong, is the centre of the religious influence in his native village. He also labors in other places from time to time, with much zeal, and is blameless in his character. A few years since he did not know a letter; now he reads readily in the New Testament. You can easily understand how greatly we are drawn to such men, and how our hopes centre around them."

GOOD NEWS FROM OTHER MISSIONS.

In the same letter Mr. Blodget says: "At a recent meeting of Chinese, in Peking, the Rev. Mr. Lord, of Ningpo, in

Cheh Kiang province, was present and made some remarks. He stated, among other things, that he baptized the first convert in Ningpo, about twenty-four years ago, and that the present number of converts is not far from 2,000; that foreign missionaries had established themselves in five different places in the interior; that native pastors had been ordained in several missions; and that flourishing schools are now in operation, which are looked upon with favor by the people."

THE INUNDATION.

Respecting the great flood in north-eastern China, Mr. Blodget writes: "We have had excessive rains and a great inundation in this province. It is estimated by some that 2,500 square miles of cultivated land are now covered with water. The harvests in that section are of course destroyed. Multitudes of villages and hamlets have been submerged, and the inhabitants, who have for the most part escaped, have fled for refuge to the larger cities. There are now 40,000 of these suffering people at Tientsin, living in tents pitched upon the city walls, and upon the more elevated parts of the city. Of these tents there are 6,000, which are equally divided between the men and the women. The government furnishes the principal part of the supplies for their support. The waters will not subside before the winter, and much distress must be experienced by the people during the coming months. About Peking the land is elevated, and the harvests are unusually good. The regions about Tientsin, and southwest of that place, have suffered most severely."

THE NEW STATION, YÜ CHO.

Mr. Blodget refers to the new station, and says: "Messrs. Treat and Pierson have done well in going to Yü Cho. I trust they will have faith and patience to labor on in that promising field. It is a field quite different from any other in our mission, inasmuch as it is in a rural district, and the people are indigenous, not strangers from different parts of the country in quest of employment. The occupation of that city is a good point gained. I trust we shall, in time to come, be able

to gain a similar station in the southwest, in the direction of Shên Cho."

Mr. Pearson wrote from Yü Cho, August 29th: "Dr. Treat and myself are the only foreigners in this great valley, and to reach an English-speaking neighbor we must go to Kalgan, three or four days distant. But God does not depend upon numbers. He delights to use the weak, and the things that are not, to do his work.

Well Received. "We have been received here with almost no abuse, as we walk upon the street or go into the country; and that is equivalent to a *hearty reception* in a Christian land. It seems to have become respectable, in the eyes of the middle classes, to visit us, and we have been having from twenty to sixty visitors per day. Just now they have fallen off some.

Changing Dialect. "I have pretty much made up my mind to change dialect, and take that of the valley. The 360 villages of this governor's dominion, lying mostly in this beautiful valley, form something of a parish for one or two men, to say nothing of the city; and my ambition is fixing itself upon the ability to speak the language just as these common people do.

Baptisms. "A week ago last Sabbath I had the privilege of baptizing two converts, and administering the Lord's Supper. On Wednesday following, Dr. Treat and I went to a village thirteen or fourteen miles east, and in the evening I baptized the aged mother of a convert there. They live in a square lot, about half an acre in size, with three or four other families, all in little mud houses, which line the mud wall of the premises. They receive us very kindly, and now we always yield to their invitations to stop with them rather than go to the inn; for they are thankful to 'receive a disciple in the name of a disciple,' and I am sure they will receive the disciples' reward.

The Saviour's Call. "The work is

very encouraging here. O that the young men of the States would *listen* to the call of the Saviour! — I say, just *listen* to it. I know he is speaking to scores, perhaps hundreds or thousands, even now, and telling them there is work to be done in the vineyard. My heart yearns for them, that they may enter upon a field and a labor worthy of the keenest metal, the highest aim, and the noblest heart. To do this, they must listen to the Saviour's voice, and weigh his call in a *fair balance*."

Writing on the 26th of October, Mr. Blodget stated: "We experience in our daily labors the change in the attitude of the Chinese government towards Christianity; not in any open hostility, but in feelings of distant and cautious reserve on the part of the people." On the other hand, Dr. Treat wrote from Yü Cho the same month, that the officials and the people seemed still well disposed, and that he and his associate, as they walked the streets, met, often, "pleasant smiles," and "cordial, friendly feeling;" so that the question of occupying interior cities in China, as mission stations, seemed to be receiving, in their case, a practical and favorable solution, and they could still, "thank God and take courage."

Foochow Mission — China.

MEETING WITH NATIVE HELPERS.

MR. BALDWIN, of Foochow, sends an account of a meeting of the mission, with the native helpers, from September 28 to October 5. It was, he says, "a meeting of marked interest," closing with the Lord's supper, on the day of its celebration by the American Board, at Salem. "The exercises of the various sessions were in the native language, being designed for the good of the preachers, students, and colporters or book-sellers, who are engaged in Christian work under direction of the mission." All but two of the native helpers were present, and there were "narratives of Christian experience, — deeply interesting, — diaries of the year's labors, examinations on Exodus and Romans, and on the tract "Christianity

contrasted with Confucianism," essays on practical themes, sermons, and a free talk on removals and certificates of church membership, and the best methods of keeping and disbursing church funds in support of preachers and poor members."

Mr. Baldwin's account is too long to be given in full, but his remarks at the close should find a place in the Herald. He writes: —

"The occasion was far from being a mere formal acting of assigned parts. Short addresses by missionaries and natives, and free discussions on points introduced by the narratives, diaries, and essays were intermingled, and gave considerable animation to several of the sessions. We feel more sensibly than ever before that such yearly recurring occasions are invaluable. The native helper improves, not only in Biblical and other useful knowledge, but in the art of close thinking and power in debate; and the missionary, from his fuller and more accurate knowledge of Bible principles, as well as methods and results of missionary work in other lands, is able to furnish many practical hints and admonitions. Inquiries are thus raised; methods are compared and sifted; principles are definitely settled; and an application is made of the experience of others, so far as it is suitable, to Christian work among this people.

"It is, above all, encouraging to the missionary to notice *the good spirit* which these men seem to have. Some are very earnest and devoted, and promise to become energetic leaders in every good work; and all, we trust, are sincere and conscientious. They are also working gradually into harmony with our views of missionary policy, as to the native pastorate and self-support in the churches. Admitting the solid Bible arguments on these points, they still see some lions in the way of a more prompt advance. Their fears 'magnify' the office of 'pastor,' and the ways and means of his 'support,' beyond Scriptural warrant, and so they fear to launch forth, trusting Christ and his church in their midst. But these doubts and haltings will disappear before stronger light and conviction. So it has

been in other fields and so it will be here.

"In concluding this brief account, the thought comes forcibly to the mind, that these men, and the converts whom they are instrumental in gathering, taken as a class, are *worthy of confidence*. To those who understand their language and observe their conduct, they exhibit much the same kind and degree of Christian consistency as Christians do in other lands. They are not unimpressible and stupid, neither are they self-deceived or hypocritical. To insist, as some worldly people do, that all, or the most of them, are of that character, would oblige us to disregard the clearest evidence, and our ordinary capacity for discerning character. Better, far, would it be to cease from unreasoning cavils, and spend breath in praying for them, and life in setting them an example which will encourage them to good. *Do Christians in our churches pray specially and earnestly for these preachers, students and colporters?* Under God's favor, Christianity is to triumph through their faithful labors. Then pray *specially, earnestly, constantly* for them."

ADDITIONS AT YUNGFUH AND KAH TAU.

Mr. Baldwin wrote on the 25th of October:—

"On a recent visit to Yungfuh with Dr. Osgood, two new members were received on profession of faith, at the city chapel, and four others at the mountain village of Kah Tau, about three miles distant. One of the two first mentioned is a young man who can read, and who seems quite intelligent. The other five, of the whole number, are women. The occasion of receiving those at Kah Tau was one of peculiar interest, as the ordinances of baptism and the Lord's supper were then administered for the first time at that place. The services were witnessed by a crowd of the heathen villagers, who occupied the lower end of the chapel and the space about the door. The audience was attentive and respectful, and we hope a good impression was made."

Dr. Osgood writes respecting Kah Tau and the introduction of the truth there:—
"The history of the work is not without interest. About three or four years ago, a Christian barber from Yungfuh was employed to go to that place, situated about four miles away in the hills, and shave the heads of the villagers. When thus employed he preached the gospel, and told them of the one true God. Some of the hearers became interested in the truth, and ceased worshipping idols. The barber returned to Yungfuh and reported progress to the native helper, who at once started for the village, taking a supply of books with him. Soon four men were received, as the first fruits, into the church. One of the number is now employed by the mission as a student helper, and is considered one of our most promising. The Christians at Kah Tau, with a little assistance from us, have fitted up a rude chapel, where they meet together for worship."

THE "POISON" EXCITEMENT.

In regard to the recent excitement in China Mr. Baldwin says, October 25:—

"The excitement about the *genii pills*, or poisonous mixtures, extended to Yungfuh as well as to other districts, but has already subsided for the most part. Some of the Chinese converts were annoyed by the rude treatment of the heathen in the streets,—reviling, cursing, and jostling them, and in a few instances inflicting blows. But we can believe, with persecuted Paul, that these things 'have fallen out rather unto the furtherance of the gospel.' The bubble having burst, the people will better understand the spirit of the gospel, and of its promoters and believers. The multitude may long continue to hate it, still the excitement, and its manifest groundlessness, tend to draw and fix attention. They find that the poisoning story is a ridiculous humbug, and that Christians, after all, are honest people. So the gospel will come in, by the lives it has renewed as well as by its own truth, as an influential antidote to the fear of 'poison.'"

Madura Mission — Southern India.

TEXT WORK AMONG THE RICH — OPPOSITION.

MR. CAPRON, of the Mana Madura station, wrote October 24, in regard to itinerating labors in the summer. The tent was out, he says, most of the time from the 8th of June to the 24th of August. The average time for the catechists employed was 45 days, and he was with them 29 days. They visited 280 villages, addressed 11,200 hearers, and sold 1,950 tracts and books, — mostly "on new ground, as it were, in unfrequented parts of the station field." Mr. Capron states: —

"It was a tour in a region occupied extensively by the wealthiest class of merchants whom we meet with in this part of India; and considering how well-to-do the people were, our sales fell short of rather than exceeded our reasonable anticipations. But these rich merchants were everywhere indifferent, except in one large village, where we were so unfortunate as to excite their active hostility. I have never been so uncivilly treated (though at no time fearing violence), as I was one afternoon in my tent, by a company of these men, the leader of whom was said to be worth seven lacs of rupees. They had made me a call of more than an hour before they announced their errand, so that their incivilities and insults were precipitated at last and were quickly over.

"The trouble was, that two of the catechists, the previous afternoon, had taken their position to preach in front of the new temple, and had refused to leave when ordered off by the Brahmins. The Brahmins had evidently put the merchants up to make a complaint to me, and the complaint was that the catechists had blasphemed their gods. I told them, of course, that this was something which I never allowed, but on my inquiring what they meant by blasphemy, they replied that it was blasphemy for us to tell the people that they ought not to worship gods of stone; and getting no promise from us that we would change our habits in this respect, they said that if we did so again they would beat us — they would

inflict ten plagues upon us — they would cut our heads off. What they did do was to stop our sales of books and tracts, and to break up every knot of people whom curiosity gathered to hear what we had to say.

LARGE EXPENDITURES FOR TEMPLES, ETC.

"It is these rich and bigoted *Nattukóttai* merchants who are the most active supporters of idolatry in all this region. It is they who are now spending upon the single temple of *Minádchi*, in Madura, as much money as the American Board expends in a year upon all its missions to the heathen. The region which we visited seemed active with work for the extension of idolatry; — new sacred tanks, new temples, new porticos, new gateways and towers. One village where we encamped, of only 200 houses, but with a somewhat famous temple, had upon the south and west two tanks, some three hundred and fifty feet square, and walled up with hewn granite. Another was building upon the north side of the village, at an expense of 20,000 rupees, and another had been resolved upon on the east. All this work is by the merchants. I had some conversation with the man who was building the new tank, and a few minutes after saw him prostrated at full length upon a stone platform, and thumping his head, first upon one side and then upon the other, to an idol! These men do business in Madras, Calcutta, Columbo, Rangoon, Penang, Singapore, etc., and one would suppose might have common sense enough to escape somewhat from the superstitions in which they were brought up. But there is no cooly who returns from the coffee estates of Ceylon, and who has therefore seen something more of the world than his native village, though he has not learned to read and brings home but a handful of money, who is so befooled by idolatry as these merchants, whose bills pass in cities a thousand miles apart, and whose pet way of speaking of money is to put one rupee for a thousand.

A SUGGESTIVE CUSTOM.

"But they have a habit which is interesting, and which may hereafter serve a

good purpose when they come over to Christianity. It is said that they often, on leaving home, vow a certain portion of their profits to the *swāmy* — *e. g.* an anna in the rupee, or one sixteenth, — or they set aside a certain sum as the *swāmy's* capital in trade, and work that capital just as honestly as they do their own. Thus a merchant would say that on setting out from home he devoted to the *swāmy* eight rupees (meaning thereby eight thousand), and that by his return it had increased to twenty rupees (meaning, of course, twenty thousand). What if such men should hereafter come to devote a sixteenth, or a tenth, to the cause of Christ? But Christianity would doubtless reduce their enormous gains. It is frequently the case that they receive two per cent. a month, or twenty-four per cent. a year, on money loaned, and I have known them to receive cent. per cent. But my object was to say that they are very far, now, from accepting Christianity, or parting with a shred of idolatry."

"THE CATECHISTS IN A VILLAGE OF THE GODS."

"The catechists were much encouraged by their tour, and especially by being invited, in one village, to a discussion of the claims of Christianity in an assembly of a hundred men, nearly half of whom were Brahmins. The generally expressed feeling was that the catechists had the better of the argument, and that Christianity was true. A prominent man was so pleased with their appearance in the discussion that he insisted on giving them water to drink from vessels which had just been used by the Brahmins, and several Brahmins, unable to prevent it, went away crying, 'Krishná, Krishná,' in disgust. The name of the village is Tirukóshdiur (*Tiru*, sacred; *kóshdi*, assembly; *úr*, village), the village of the sacred assembly of 330,000,000 gods! Of course, to give each god a square yard of sitting or standing room, would require a space of more than a hundred square miles; but this does not prove that they never met there, while the name is proof presumptive that they did!"

A FURLOUGH UNDER DIFFICULTIES.

Looking forward to a visit to the United States, which proper regard for health requires that he should make soon, Mr. Capron writes: —

"With reference to our visit home, and the probability that the station cannot be occupied in our absence, it in one respect simplifies matters that we have met with no more success. The station school can be disbanded for a long vacation; the few congregations can be visited two or three times a year by a neighboring missionary (30 miles distant); and the heathen can do what they have long been doing, and what they are quite willing to do — wait for the gospel until the church has a convenient season, and calls for them! We have no young missionary at hand to supply a vacant station, and if we had, there are three such stations whose claims are prior to mine.

"A furlough is not inviting when it is purchased at such a cost. Did it not, upon the whole, seem *duty* to go, we would much rather stay by our post. But we go with a hope that a visit home will strengthen us for future labor, not only in body but in spirit; and that, indirectly, our station may receive even more benefit than we."

Mahratta Mission — Western India.

VISIT OF REV. W. TAYLOR AT AHMEDNUGUR.

MR. BISSELL wrote from Ahmednugur, November 10, sending minutes of the mission meeting which had recently closed there. After noticing matters of business he says: —

"We have had a most interesting season in connection with our annual meeting. There seemed an unusual earnestness on the part of many of the native Christians for some weeks before. The daily prayer meeting was well attended and often deeply interesting, the special object being to seek a blessing on those who might attend the anniversary, and to prepare our own hearts to receive such a blessing.

"It was known that the mission had

invited the Rev. W. Taylor, the Evangelist, to spend some time with us at this meeting; and that the Lord had greatly blessed the labors of this servant of his in other parts of the world. Mr. Taylor, though just recovering from a severe illness, was able to be with us and take part in our meetings, from the first day. We were also favored in having with us the Rev. Dr. W. W. Scudder, of the Arcot mission, Rev. J. E. Chandler of Madura, and Rev. R. J. Ellis of Jessore (near Calcutta). Some of these brethren were in connection with societies supported by Christians of a different denomination from ours, but here, all these minor distinctions were ignored, and in our communings together Christ was all and in all.

"Mr. Taylor's preaching, from the first, made a deep impression. His manner was clear, forcible, and direct. Truth gained new power through his earnest words and clear illustrations. He spoke through an interpreter, but his thoughts were so promptly and truthfully rendered into the Marathi by Pastor Modak, that they seemed to lose none of their power. He probed the conscience of the careless professor, encouraged the faith of the true believer, and laid open before the unbelieving the guilt and danger of their sin. The Spirit of God was manifestly present. Missionaries and native Christians, and Hindus also, witnessed by their fixed and often tearful attention, the power of God's truth over their hearts.

"The interest was such that it seemed to justify a continuance of the special services, and most of our native helpers remained to enjoy them. During the last week, two meetings were held each day. The hearts of all seemed refreshed, and we trust the impression will not be a transient one. Sometimes as many as a dozen remained after the congregation was dismissed, for religious conversation, and some of them were weeping in view of their sins. Several profess to have found peace. These were chiefly from Christian families, and others who had for years been acquainted with Christian truth. We believe many others have received deep impressions, and by faithful

effort on the part of Christians we trust they may yet be led to Christ. For this gracious reviving we thank God and take courage.

"The special services here closed on the 8th inst., and Mr. Taylor has gone to Bombay, where he will commence preaching on the coming Sabbath."

MR. TAYLOR AT BOMBAY — INTEREST.

Mr. Harding wrote from Bombay December 5th: —

"You will be glad to know that we are having, of late, some manifest tokens of the Holy Spirit's presence. Three weeks ago, Rev. William Taylor, an Evangelist from America, began a series of meetings in our chapel. This brother has been preaching for a year past in various places in Northern India, and though, when preaching to the natives, he is obliged to speak through an interpreter, the Lord has greatly blessed his labors. In Bombay, Christians from other native churches have met with us, and up to this time the work has been chiefly among professing Christians, though a few from without seem to have been brought to Christ. We are often reminded, these days, of like precious seasons witnessed years ago at home. There is the same solemn stillness in the great assembly, the same eager, earnest look of the hearer, as the truth goes like an arrow to his heart, and tears of penitence too, such as many have thought we never could witness among this unimpressible race. After preaching several days, Mr. Taylor, at the close of one meeting, invited those who had not a sense of forgiveness, and who desired now to come to Christ, to come to the front seats, that they might be conversed with. Ten persons came forward, all professing Christians, and some of them quite prominent members of the churches. For several days it was a time of earnest heart-searching and deep penitence, with these and others also; till, finally, nearly all professed to find peace, having surrendered themselves unreservedly to Christ. We have never seen anything like this in Bombay before, and no one can doubt that it is the Holy Spirit's work.

"We cannot yet tell what will be the

result of this awakening. It is possible that the Lord is about to do great things for us, though hitherto but few from among the heathen have been deeply impressed. We will hope in the Lord and wait patiently for him."

Western Turkey Mission.

LETTER FROM MR. SCHNEIDER, OF BROOSA.

ENCOURAGEMENT AT YENIJK.

MR. SCHNEIDER wrote November 8, from the out-station Yenjik, a village about twenty miles — "seven hours" — east of Broosa. The population of the place is about 6,000, all Armenians, — "ignorant" and "untutored," with many superstitions, but "simple-minded," "unsophisticated," and with great reverence for the Word of God. Mr. Schneider gave a copy of the Scriptures for use in a coffee shop, where no intoxicating drink was sold, but people gathered to sip coffee and talk. Some one able to do so, would often read from the Bible, and questions and discussions would follow. Mr. S. writes: —

"I often go to this place and read and remark upon a portion of the Word of God; or they request me to read, or ask for an explanation of some passage. At one time, while I was remarking upon Rom. vii. 14-25, the tears came to one man's eyes, and he earnestly inquired, 'What shall we, what must we do, to be delivered from this condition?'

"Mrs. S. and myself have now been here twelve Sabbaths. The audience on the first Lord's day was twenty, under a large tree in the gardens, a little rivulet, directly from the heights of Mt. Olympus, bubbling past us. In fact, we were almost under the very shadow of this classic mountain. After this date, the audience almost constantly increased, except one Sabbath, there being from thirty to seventy, and on one occasion about one hundred bearers. Of these, however, many came from curiosity, and perhaps a few to scoff; but no hostile demonstration was made, and they heard much gospel truth.

"On one Sabbath, as Christ and his

love were dwelt upon, several of the hearers were deeply moved. In fact, during every sermon, there is more or less evidence that the truth is taking effect. It is this impression of the truth, manifest in various ways, that affords ground for encouragement. We do not forget that the most favorable appearances often remain unrealized; but in these circumstances, proper labor, prayer, and trust in God, seem to promise precious fruits in the end.

"Mrs. S. has found, until recently, a remarkable readiness among the women to listen to the reading of the Bible. She was often requested to come among them and read to them; and companies of ten or fifteen listeners could be easily found. Much of this may have been mere curiosity; but as they are very ignorant of the truth, and never hear the Bible read in an intelligible language in their church, and no evangelical sermons are ever preached to them, such access of the Word to the female mind, in their low and degraded condition, was full of cheer.

VIOLENT OPPOSITION.

"But opposition has appeared. The principal men of the village called the owner of the house, a part of which we have rented, and ordered him not to lease it to us. They also represented to the Turkish authorities, that as we had taken a house near their church trouble would be caused among their people, hence they could not have us here, etc., etc. But they were foiled in these attempts.

"This, however, was not the end. Two weeks since, after tea in the evening, only a few seconds after Mrs. S. had adjusted the curtain of the window, there was a crash. On examination, we found that a large sunburnt brickbat had been hurled at the window, with such force that not only was the pane of glass shivered into a thousand pieces, but the sash was carried away, with the hinges, and the fragments of the brickbat were scattered over the room. Had Mrs. S. been before the window half a minute longer, she might have been seriously injured. But providentially, no one was harmed. Half an hour had hardly passed, when

there was another crash in the lower part of the house. Three panes of glass were suddenly smashed in, and a great panic was created in the family of the owner of the house. The darkness of the night enabled the perpetrators of the deed to escape unobserved.

"Though the Governor of the district, and a few of the leading men of the village, had given me an assurance that no such violence should be repeated, five days after the first assault our house was stoned the third time, in the evening; two panes of glass being broken in and the fragments scattered all over our bed. As we had heard of threats to burn the house, and as my application for a watch

to guard the premises during the night was unavailing, we barricaded our windows by means of tables, boxes and doors, so that, if any further assault should be made, the force of the shock might be broken. But nothing further occurred, and we slept comfortably and securely.

"We have been laboring for redress, and to get a written assurance and pledge, from the leading men of the village, that we shall be unmolested in the future; but as yet we have been able to secure only a verbal promise of protection. Probably the case will have to go to Broosa before it is properly decided. When it is fully settled I will write again. Meanwhile we feel no special anxiety."

MISSIONS OF OTHER SOCIETIES.

(ENGLISH) BAPTIST MISSIONARY SOCIETY.

THE Report of 1871 gives the total income of this Society for the year, as £32,878 12s. 1d. (\$164,393), and the expenditure £31,621 2s. 11d. (\$158,106). The missions (omitting those in Europe, with five missionaries), are in India, Ceylon, China, Africa, and the West Indies. The prominent statistics may be presented in tabular form.

MISSIONS.	Stations and sub-stations.		Native Preachers and Pastors.		Church Members.		Baptized during the year.	Pupils in Schools.
	Missionaries.			European.	Native.			
India	115	39	132	490	2,000	212	3,096	
Ceylon	49	3	21	30	625	57	566	
China	3	12	4	2	39	1		
Africa	6	5	3	-	127	4	160	
W. Indies . .	104	4	55	11	3,373	183		
Totals	277	53	215	533	6,164	463	3,822	

The additions to the mission churches, for the year, were "more than usually numerous," and the itinerant labors in India, in which nearly all the missionaries engage, seem to have been of more than usual interest; the people exhibiting in-

creased intelligence with reference to Christianity, listening in larger numbers to the preaching, and seeking conversation, Scriptures, and books. Other indications are noted of "the force by which the inert mass of Hindooism is being stirred into life," and the Report dwells, with special satisfaction, upon progress in efforts to secure the independence of the native churches in India. "In the villages to the south of Calcutta five churches have chosen pastors, and will endeavor to supplement the yearly diminishing grant of the Committee by their own voluntary contributions. They plead their poverty; it is their only objection; but they know that what is urged upon them is Scriptural, and, on the whole, many of the people like the idea that they and their ministers should really stand in a direct relation to the Lord Jesus, and not seem to have the missionary as their master and ruler."

In regard to efforts by the native Christians, to spread, themselves, a knowledge of the truth, and do missionary work, pleasant facts are stated. Of one native pastor it is said,—"In addition to the gratuitous services he has for years rendered the native church in South Colingah, as its pastor, he has established at Simla

in the mountains, a very prosperous mission among the Bengalis resorting thither, and among the hillmen. It is carried on by his own personal labors and by contributions which he has raised in Calcutta and elsewhere."

Of another, — "In Delhi, Seetal Dass has faithfully and zealously labored as an unpaid agent. He has preached the gospel in several hundreds of villages, over a very extensive territory, the people supporting him wherever he went. He reports about fifty candidates for Christian baptism, and a number of inquirers as the result of his labors."

And of another, — "He has made over his farm to the care of his eldest son, and, having purchased a camel to carry his books and himself, has gone forth on a long journey to spread the light of the gospel. He has been out many months, and no word has been heard of him. His resolution was, he said, to take the knowledge of Christ to the wild desert of Rajpootana, among people who as yet had never seen the face of any Christian, or even British subject.

"These voluntary gifts and spontaneous exertions for the spread of the gospel are full of encouragement, and form a new and striking feature in the Indian mission."

FINNISH MISSIONS.

A FINNISH mission was commenced in South Africa in the summer of 1870. Two stations are already formed, and preparations have been made for a third. The missionaries have located themselves with Tji Kongo, the King of Ondonga, and with Najuma, the King of Ovakuambi. These princes were at war with each other; but, having received their teachers in a friendly manner, they consented, upon the entreaty of the latter, to enter relations of amity. After the arrival of two missionaries, who were expected as a reinforcement, another station was to be commenced.

FREE CHURCH OF SCOTLAND.

THE last Report on the Foreign missions of the Free Church of Scotland

gives the income of the year as £18,122 16s. 10d. (\$90,614), and the expenditure £17,255 8s. 6d. (\$86,277). The following table presents the more important statistics of the missions, which, it will be noticed, are in India and Africa.

STATISTICS FOR 1870.

	INDIA.	SOUTH AFRICA.	TOTAL.
<i>Central and Branch Stations</i>	50	27	77
Ordained European Missionaries	18	7	25
Ordained Native Missionaries	9	..	9
Licensed Native Preachers	1	..	1
Medical Missionaries	2	..	2
European Missionary Teachers, Male	5	3	8
European Missionary Teachers, Female	7	1	8
East Indian Teachers, Male	7	..	7
Female	7	..	7
Native Teachers and Evangelists, Male	41	19	60
Native Teachers, Female	21	4	25
European Catechists	..	2	2
Native Catechists	26	..	26
Scripture-readers, Exhorters, etc.	9	11	20
Colporters	14	1	15
Bible-women	7	..	7
Total Number of Christian Agents	174	49	223
Communicants in native churches	656	1,250	1,906
Admitted on Profession since commencement of the Missions	1,144	About 2,350	3,494
Adults baptized, or admitted on Profession during the year	50	79	129
Institutions and Schools — Number of	119	24	143
Total of scholars under instruction	8,272	1,490	9,762

The Report notices, as of special interest, the "mission to the Gonds," "one of the aboriginal races of India, occupying for the most part the hills and forests to the north and east of Berar and Nagpore, differing from the Brahminical race in language, manners, customs, and superstitions, and being noted chiefly for their simple habits, their extreme ignorance, and their entire want of civilization." This mission was commenced in 1866, and has but one European missionary. The "first fruits" were gathered during the last year, in the baptism of eleven converts, four men and seven women, and the conclusion of the Report states: —

"The Committee trust that this success amongst the Gonds is an earnest of the blessing to rest upon the efforts which they are making, and which they are about to extend, among the Santhals.

'These, although they are usually reckoned among the 'hill tribes,' are rather the lowland portion of one of the aboriginal tribes. . . . From the success that has been achieved amongst the 'hill tribes' and other aboriginal tribes all over India, in connection with various missions, and amongst the Karens, a similar tribe in Burmah, it would seem that God is specially visiting these rude and barbarous, but simple, unsophisticated races at

this time. Down-trodden and despised for centuries—strangers at once to the civilization and to many of the vices of Hindus and Mohammedans, those who have so long been last may yet be first; and in the great song of praise which is to welcome the coming of the King, these rude 'tenants of the rock' will assuredly blend their voices with the more polished, but not more welcome, notes of the civilized and cultured nations."

WOMAN'S WORK.

GIRLS' BOARDING SCHOOL AT PASUMALAI.

It will be remembered, that when a change was made, two years ago, in the Pasumalai Seminary, Madura mission, with the design of making it more strictly a theological institution, corresponding changes were made also in the Madura girls' boarding school, that it might serve specially for educating the wives of married young men in the other school, and young women who might be expected to become the wives of native preachers and helpers. Miss Smith wrote respecting that school, in October last:—

"After the usual vacation of two months upon the Pulneys, we returned early in June, invigorated and strengthened for the work of another year. In a short time, all my dear girls, save the three who had graduated in March, were again with me. Five others were received, making my number complete. Besides these twenty who are boarders, we have now studying in the school twenty-four women, wives of catechists, and others, some of whom are fitting for teachers, and some, we hope, for increased usefulness as wives of native pastors. Our design is to give them as thorough an acquaintance with the Word of God as possible, and to prepare them for the duties and responsibilities of educated Christian women. They are regular in their attendance at school, are deeply interested in their studies, and have made good improvement.

"The progress that we have been permitted to see in them is sufficient to repay

us for any efforts put forth on their behalf, and to convince us of the wisdom of the plan that provides for their instruction while their husbands are studying in the seminary. We hope for *more* cheering results as they remain longer with us. I notice with pleasure, that their interest from the first has increased, consequently, their improvement is greater than it could otherwise have been. Very much yet remains to be done, but we will try, with the help of God, to fit them for his service.

"A word now of those who have been placed by their parents under our care. I find labor for them increasingly pleasant and full of encouragement. They have applied themselves faithfully since the term began, and have given me great joy by their sincere endeavors to do right. The term has been one of peculiar interest to me. I entered upon it feeling that *we could not be denied* a blessing the coming months, and entreating the Lord to grant it. I feel that he has been with us, and the evidence of his gracious presence in our midst has been an increased thoughtfulness and more serious attention to divine things, followed by earnest efforts on the part of some of the pupils to let their daily lives attest the sincerity of their love, and speak for the glory of God. Even the more thoughtless and unconcerned have seemed, at times, deeply impressed with the truth, and I have secured, as never before, their eager attention, when speaking to them of God's love and their obligations to devote themselves to his

service. I have rejoiced in any indication of interest on the part of such, for I fear that many of them have not the love of God in their hearts and cannot be numbered among his followers.

"PRAY for us, — for all these dear pupils, — that Christians may grow in grace, and the impenitent be led to acknowledge Jesus as their Redeemer, and henceforth render him the loving, grateful service of pardoned souls; and do not forget to ask for me the wisdom and grace that I hourly need, to guide me aright and enable me to glorify my God."

STATION SCHOOL AT MANDAPASALAI.

MISS TAYLOR has charge of a station school for boys and girls at Mandapasalai, respecting which she wrote in October last: —

"The school opened this year the 9th of June, with thirty scholars; sixteen boys and fourteen girls. Since then there have been received five boys, two girls, and four men, three of them with their wives. These men are common laborers, but have been Christians for some time, and sustain good characters in their villages. They are ambitious and diligent in their studies, and I think will be a help to the congregations where they reside, in the future. One of them is from the shoemaker caste, and his wife has left him since he became a Christian. He is a capable, manly person, and a real Christian, and seems grateful for the privilege of studying. On Saturdays they all go out with the catechist to the heathen villages to preach.

"The women find it very hard work to learn, and cannot make progress like the girls; but they do not lose their interest, or become discouraged in the least, unless they conceal it as carefully as their teachers. They will be able to read, however, at the end of the year.

"One of the new girls is from a heathen family, and could never have been here without more than ordinary perseverance and courage. Miss Pollock had visited her village often, and it was through her influence that she became interested. They are barbers, in the shanar caste, and though there are several shanar children

in school, her relatives would not allow her to come on account of the pariahs. They refused her money to buy a book with, and twice she gave cotton to a Christian man for one, but her older brother tore it up both times. She persisted in begging to come, till at last her father, seeing she continued to grieve so much, said it was a 'sin' to prevent her any longer, and sent her cheerfully. One old aunt came to see her, and said none of them came to visit her because she had left them. She does not seem at all shaken by this. She is a cheerful, obedient pupil, and a quick scholar. I do most earnestly hope that nothing may hinder her from being a Christian all her life. I cannot bear the thought that it may be otherwise.

"We do not keep a cook-woman this year, on account of the objection made by parents, that the girls will not know how to work if they go to school. All the boys pay fees, and catechists pay for their daughters as well, but we have not yet asked fees for the others. We feel glad to have them come at all.

"The girls are very much interested in the 'women's contribution,' and take out a double handful of kumboo and rice each day, to put into the contribution pot. At the end of the month this amounts to nearly twelve measures. The rule is a single handful per day, but they think they must put in of each kind, and a double handful because the school is divided into two parts. Aside from this they occasionally put in a piece of their own money.

"Since I last wrote, two large girls have been received to the church, one of them a former pupil. I think they are true Christian girls."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

JANUARY, 1872.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Amherst.	Mrs. H. P. Loring,	\$2 00
Bangor Aux.	Mrs. E. G. Thurston,	
Treasurer: 3d Parish church members,		
to constitute Mrs. Elizabeth Skinner, of		
Winterport, L. M., \$25; "A Friend,"		
\$10;		35 00
Ellsworth.	Young Ladies' Prayer	
Circle, Miss L. L. Phelps, Treasurer,		7 00
Freeport, South.	Mrs. Hsley's s. s.	
class,		5 00
Machias, East.	M. E. Cary,	1 00--\$50 00

NEW HAMPSHIRE.

<i>Bedford.</i> Ladies of Pres. church, with previous contribution, to const. Mrs. Mary Jane Lee L. M.	18 00
<i>Claremont.</i> Mrs. James Piper, for Cone-basket.	1 00
<i>Conway, North Aux.</i> Miss M. C. Merrill, Treasurer: Second instalment towards life-membership of Mrs. Eastman.	10 00
<i>Hampton.</i> Towards support of a pupil in mission school, Turkey.	13 00
<i>Keene Aux.</i> 1st Cong. church, by their pastor, Rev. W. S. Karr, towards salary assumed by them, of Miss S. L. Wood, at Antioch, Central Turkey, 118.80; 2d Cong. church, auxiliary, Mrs. Frances M. Rand, Treasurer, of which to const. Mrs. Isaac Rand and Mrs. R. M. Cooke L. M's, \$68.65;	187 45
<i>Nashua.</i> Woman's Miss'y Society, Mrs. R. T. Smith, Treasurer,	15 50—245 58

VERMONT.

<i>Cambridge.</i> Mrs. Mary C. Turner,	5 00
<i>Pittsford.</i> Ladies of Cong. church and society, by Mrs. R. T. Hall.	30 50
<i>Rutland.</i> Sunday-school Mission circle, "Pearl-seekers," 1.60; Miss Harris' class, 1.50;	3 10
<i>St. Johnsbury.</i> South Cong. church auxiliary, by Mrs. J. K. Colby,	60 50—99 10

MASSACHUSETTS.

<i>Amherst Aux.</i> Mrs. M. A. Allen, Treasurer (of which \$25 by Mrs. S. C. Snell, to constitute Martha Snell Hall L. M.),	123 06
<i>Amherst, South.</i> Ladies' Benevolent Society, to const. Miss Emily Dickinson L. M.	25 00
<i>Andover.</i> Mrs. J. W. Smith,	5 00
<i>Boston.</i> Mrs. Freeman Allen, a new year's gift, and to const. Mrs. Mary E. Andrews, Miss Ursula C. Clark, Miss C. E. Ely, Miss M. A. C. Ely, Miss H. G. Powers, Miss C. E. Bush, Miss H. S. Ashley (all missionaries of the W. B. M.), also Mrs. Smith, of the Ceylon mission, L. M's, \$2.00; <i>Union church,</i> Mrs. S. L. Scudder, a thank-offering, to be applied to the "Constantinople Home," and to const. Mrs. Elizabeth Marshall, of Framingham, Mass., Miss Gertrude Chandler, and Mrs. Joseph T. Noyes, of the Madura Mission, and Mrs. Ballantine, L. M's, \$100; the Misses Newman, \$50; <i>Old South church,</i> "A Friend," \$5; Mrs. M. H. Baldwin, \$3; Mrs. Sarah D. Hobart, to const. her daughter, Miss S. Ellen Hobart, L. M., \$25; Mrs. Peter Hobart, \$5; Miss J. H. Hobart, \$2; "L. F. B.," towards missionary's salary assumed by her, \$30, and to const. Miss Gertrude R. Hance, of Unvoti, Southeast Africa, L. M.; <i>Chambers St. Chapel,</i> towards salary of Miss Williams, at Marash, Central Turkey, \$21; <i>Salem St. church,</i> ladies of, to const. their pastor's wife, Mrs. S. H. Hazen, L. M., \$25; also from others of Boston, "An unknown Friend," \$10; A widow, \$1; Miss Sallie Worcester, \$2; Mrs. Hale, \$1; Mrs. G. W. Coburn, \$10; Mrs. M. Moore, \$1;	491 00
<i>Boston, East.</i> Maverick ch., Mrs. Luther Hall, to const. herself L. M., \$25; Bequest of Mrs. Alfred A. Wellington, to const. her daughter, Mrs. George L. Howard, L. M., \$25;	50 00
<i>Boston Highlands.</i> Vine st. church, by Mrs. Mary B. Fifield,	4 00
<i>Brookline.</i> Harvard ch., Mrs. R. L. Saville,	5 00
<i>Beverly.</i> A friend of the Woman's Board, by Mrs. Albert Bowker, to constitute Miss Sarah W. Clark, Mrs. Catharine P. Studley, of Dane st. ch., Mrs. Issachar Lafavour, and Mrs. Henrietta Carol Morgan, of Washington st. ch., L. M's, \$100; Auxiliary, Miss Sarah W. Clark, Treasurer (of wh. \$75 by Mrs. Lydia L. Batchelder, Mrs. Nancy L. Lafavour and Mrs. Susan Pickett, to const. themselves L. M's), the society constituting Mrs. Margaret A. T. Abbott and Mrs. M. E. Gordon L. M's, \$142;	242 00
<i>Beverly, North.</i> Mrs. Rebecca Conant,	10 00
<i>Bridgewater, North.</i> "Messenger Birds" Mission Circle,	3 00
<i>Braintree, East.</i> Mrs. H. J. Holbrook,	3 00
<i>Cambridge.</i> Mrs. Frothingham, Miss Frothingham, and Miss Webster, \$1 each,	3 00
<i>Cambridgeport.</i> Mary N. Gilbert, Charlestown. Mrs. Gage and Mrs. Tufts, \$1 each,	5 00
<i>Chelsea.</i> Chestnut st. ch., Mrs. Joseph Sweetser, \$5; and eight members, \$1 each;	2 00
<i>Concord Aux.</i> Miss Mary Monroe, Treasurer, \$32.25 (of wh. \$25 to const. Miss Harriet J. Hubbard L. M.), also S. S. Miss'y Asso'n, for pupil at Oodoo-ville Seminary, Ceylon, \$30;	13 00
<i>Dedham.</i> Miss Chickering, \$1; Ladies of Rev. J. Edwards' Society (of wh. \$50 to const. Miss Laura T. Guild and Miss Minerva W. Taft L. M's), \$61.50; Sarah's Mite-box, \$4;	62 25
<i>Fall River Aux.</i> Mrs. J. S. Brayton, Treasurer (\$349 for salary of Miss Seymour, at Harpoot, Eastern Turkey, and balance for pupils in her school,	66 50
<i>Foxboro.</i> "A Friend," to const. Mrs. (Rev.) Bernard Paine L. M., \$25; Ladies of, to const. Mrs. D. L. Hervine L. M., \$25;	409 00
<i>Grantville Aux.</i> Miss Kate E. Lee, Secretary,	50 00
<i>Hatfield, North.</i> Mrs. C. B. Marsh,	2 00
<i>Hyde Park.</i> Mrs. N. Hanchett, \$1; Miss Lotta E. Noyes, \$2.50; Miss S. J. Caverly, \$4;	1 00
<i>Haverhill.</i> Mrs. John F. Rogers, to const. herself L. M.	7 50
<i>Holliston.</i> Mission circle, "Open Lands,"	25 00
<i>Jamaica Plain Aux.</i> Miss M. A. Brackett, Treasurer, \$2; Minnie Gilbert's candy money, \$3;	23 00
<i>Longmeadow.</i> Ladies' Sewing Society, to const. Mrs. G. M. McQueen, L. M.	5 00
<i>Luxington.</i> Hancock Sewing Circle, auxiliary, Ella A. Baker, Treasurer,	32 00
<i>Malden.</i> "Star" Mission Circle,	12 00
<i>New Bedford.</i> Ladies of Trin. ch., by Mrs. John P. Barker, to const. Mrs. Wheelock Craig, wife of their late pastor, L. M.	5 00
<i>Phillipston.</i> "P. T. C.,"	25 00
<i>Rochester.</i> Mrs. Mary S. King,	1 50
<i>Roxbury, West Aux.</i> Mrs. R. B. Smith, Treasurer,	1 00
<i>Salem Aux.</i> Tabernacle ch., Mrs. C. R. Palmer, Treasurer (of wh. \$46 for Mrs. "Wu," their Bible-reader at Tungcho, China),	19 41
<i>Somerville.</i> Mrs. Hartshorn,	50 00
<i>Stockbridge.</i> Anna J. Whitney,	1 00
<i>Sutton.</i> By T. A. Tracy, to const. Mrs. M. A. Tracy L. M.	2 00
<i>Townsend Aux.</i> Mrs. Lucy Proctor, Treasurer,	25 00
<i>Tyro.</i> Miss Blake, to const. Edith D. Noble L. M.	22 52
<i>Walpole Aux.</i> Mrs. Loring Johnson, Treasurer, \$50.35; Little Gleaners, 8.65, to const. Mrs. Frances W. Bird and Mrs. Loring Johnson, L. M's;	25 00
<i>Wayland.</i> Mrs. Price,	65 00
<i>Worcester.</i> Mrs. H. D. Swift,	5 00
<i>Wakefield.</i> "Mission Helpers," for	15 00

support of pupil in Mrs. Bissell's school, at Ahmednuggur, India, 40 00
Williamstown Aux. Mrs. Mark Hopkins, President, Mrs. Chadbourne, Tr., Miss E. Peirce, Sec'y, 16 50
Winchendon Aux. Mrs. C. W. Bowker, Treasurer: of wh. to const. Mrs. John Gulick, of Kalgan, North China, L. M. 33 50-2,031 73

(This auxiliary also forwarded, in October, \$84.66 for maps and desks for Miss Clark's school at Broosa.)

RHODE ISLAND.

Pawtucket Aux. (\$25 of which to const. Mrs. Joseph J. Woolley L. M.) 143 75

CONNECTICUT.

Burnside. Mrs. M. J. Elmore, 1 00
Colchester. Mrs. Henry Burr, 5 00
Glastenbury Aux. Ladies of —, to const. Mrs. Jerusha Hubbard, Mrs. Emma McN. Kittredge, Mrs. Abby A. Plummer, Mrs. Catharine Welles, Mrs. Elizabeth N. Wright, Mrs. Lucy Wright, Miss Fidelia Hale, L. M's, and by Mrs. Charlotte H. Hubbard, Miss Julia W. Broadhead is constituted L. M.; balance, \$11.10; 211 10

Hetron. Ladies of Cong. church, by Mrs. Jasper Porter, 14 00

Hartford Aux. *Asylum Hill church* S. S. Missions Circle, a new year offering for Bib-e-reader in Madura, and towards Mrs. Bissell's school at Ahmednuggur, India, \$114; *Pearl St church*, Mrs. John B. Eldridge and Mrs. Joseph E. Cone, to const. themselves L. M's, \$50; Sunday collections, \$50, of which to constitute Mrs. William P. Williams and Miss Henrietta E. Loomis L. M's, \$68.25; *Park St. church*, \$127.75; *Centre church*, \$28; also \$25 for carpet for Miss Dwight, at Sivas. (Total towards salary of Miss Dwight and for balance due for her outfit, freight, etc.); 413 00

Jewett City. Ladies of Lisbon Cong. Society, by Mrs. Martha Mathewson, 10 55
Middletown Aux. Mrs. Mary B. Hazen, Treasurer: 1st Cong. church, 18 50

Norwich Aux. Ellen G. Coit, Treasurer: 2d Cong. church, Mrs. Amos H. Hubbard, \$25; 1st Cong. church, Mrs. Coit, \$5; 30 00

Stamford. Mrs. F. M. Bean, 5 00—708 15

N. B. The contributions of the New Haven auxiliary in 1871, amounted to \$1,569.69, of which from *Centre church*, \$417, *North church*, \$185, *Third church*, \$130, *Yale College Society*, \$162, *College St. church*, \$155.05, *Church of the Redeemer*, \$54, *Davenport church*, \$36.75, *Temple St. church*, \$14.33, *Howe St. church*, \$10, *Taylor church*, 5.02, *Oak Hill Seminary*, \$25, a friend, \$1; 1st church Fair Haven, \$63, 2d church, ditto, \$43.56; East Haven church, \$5.20, Howard Avenue church, \$82.37—balance January 1. 1871, \$147.44; Cornwall, including \$2 from s. s. class, \$33.

NEW YORK AND VICINITY.

Brooklyn. Mrs. Loomis and Miss Pratt, for pupil at Harpoot Seminary, \$30 00

Poughkeepsie. Mrs. Margaret J. Myers, to const. Mrs. A. B. Smith and herself L. M's, 50 00

Rochester Aux. Towards salary assumed by them, of Miss C. E. Bush, at Harpoot, 51 47

Union Falls. Mrs. F. D. Duncan, \$5; Miss E. B. Duncan, \$2; Mrs. M. B. Duncan, \$3; 10 00

Watertown. Mrs. D. B. Morgan, \$1; Mrs. H. B. Morgan, \$1; 2 00—173 47

PENNSYLVANIA.

Pittston. Mrs. H. D. Strong, 15 00

OHIO.

Cleveland. Mrs. Elizabeth E. Taylor, 25 00
Gambier. Cong. church Sewing Society, for India, 10 00
Sandusky. Mrs. Rowe's s. s. class, 10 00
Troy. Mrs. H. D. Grosvenor, 4 50
Windham Aux. Towards salary of Miss Closson, 50 00
Yellow Springs. Mrs. E. F. Chandler, 5 00—104 50

INDIANA.

Orland. Ladies' Miss'y Society, Miss F. Bradley, Treasurer: for pupil in Mrs. Edwards' school, South Africa, 30 00

ILLINOIS.

Alton. Mrs. W. C. Quigley, by Rev. C. S. Armstrong, first quarterly payment for a pupil in Miss Seymour's school, Harpoot, 10 15
Fowler. Miss A. Y. McCormick, in part, to const. a friend L. M. 10 00
Virdeu. Children of 1st Pres. church, towards Mrs. Edwards' school, 6 50—28 65

MISSOURI.

Glasgow. "A Friend," 5 00
 Total of subscriptions, \$3,632 93
 Quarterlies, "Life and Light," 403 25
 " " "Echoes," 18 50
 Interest on Temporary Investment, 3 80

Total for month, \$4,058 48

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

JANUARY, 1872.

Mrs. Francis Bradley, Treasurer.

OHIO.

Elyria. Woman's Miss'y Society, to be applied to the salary of Miss Maltbie: Mrs. Ely, Treasurer; \$75 00
Oberlin. Woman's Miss'y Society, to be applied to the salary of Mrs. Mumford, of Samokov; Miss L. C. Fisher, Treasurer; 25 00
Tallmadge. Woman's Miss'y Society, Mrs. M. V. Walton, Treasurer; 8 59—\$108 59

MICHIGAN.

Owosso. Woman's Miss'y Society, Mrs. E. F. Guile, Treasurer; 8 00
South Boston. Woman's Miss'y Society, 7 85—15 85

ILLINOIS.

Amboy. Woman's Miss'y Society, Mrs. W. B. Andrus, Treasurer; 21 50
Chicago. New England Church, Woman's Miss'y Society, to be applied to the salary of Miss Chapin: 178 34
Geneva. Woman's Miss'y Society, to be applied to the support of a woman to aid Miss Porter, at Peking; Mrs. Alice E. Coe, Treasurer; 15 10
Lisbon. Woman's Miss'y Society, Miss L. S. Langdon, Treasurer; 23 00
Princeton. Woman's Miss'y Society, Mrs. A. Converse, Treasurer; 8 00
Washington Heights. Mrs. Lydia C. Foster, 13 00—258 94

WISCONSIN.

Beloit. Woman's Miss'y Society, Mrs. A. L. Chapin, Treasurer; 35 00
Delevan. Woman's Miss'y Society, to be applied to the support of a Bible-reader in the Madura Mission; Mrs. R. Coburn, Treasurer; 33 00
Fond du Lac. Woman's Miss'y Society, Mrs. Mary B. Doe, Treasurer; 11 65
Janesville. Woman's Miss'y Society, 1st Cong. church, of wh. \$32 is from Mrs. (Rev.) L. Whiting, \$25 of wh. is

to const. Mrs. S. L. Taggart, of Du- buque, L. M., and \$7 to constitute, in part, Mrs. C. McKeen Duran, of Eldora, L. M.; Mrs. S. M. Jerome, Treasurer;	50 00
<i>Menasha.</i> Woman's Miss'y Society;	
Mrs. A. E. Rounds, Treasurer;	7 14
<i>Oakfield.</i> Woman's Miss'y Society,	
Mrs. Esther Corring, Treasurer;	5 00
<i>Oshkosh.</i> "Golden Chain," Mrs. E. B. Chamberlain, Treasurer;	7 00
<i>Ripon.</i> Woman's Miss'y Society, to const. Mrs. C. B. Woodward, L. M.;	25 00
Mrs. William Dawes, Treasurer;	
<i>Sparta.</i> Woman's Miss'y Society, to be applied to the school at Manissa;	34 25
Mrs. H. E. Kelley, Treasurer;	
<i>Stoughton.</i> Woman's Miss'y Soci- ety, \$5.88; Children's Society, 1.24;	7 12—215 16
Miss H. Sewell, Treasurer;	
IOWA.	
<i>Belle Plain.</i> Woman's Miss'y Soci- ety, Mrs. E. I. Lane, Treasurer;	10 00
<i>Davenport.</i> Woman's Miss'y Soci- ety, Mrs. S. F. Smith, Treasurer;	29 25
<i>Independence.</i> Woman's Miss'y Soci- ety, Mrs. Wilson Palmer, Treasurer;	15 00
<i>Keokuk.</i> Mission Circle in Cong. ch., to be applied to the support of a pupil in Miss Porter's school, at Peking;	5 00
<i>Garnaville.</i> Woman's Miss'y Soci- ety, \$6.50; Children's Box, \$2; Mrs. M. A. Patch, Treasurer;	8 50
<i>Muscatine.</i> Young Ladies' Mission Circle, to const. Mrs. J. H. Canon. Mrs. Sarah Johnson, and Miss Lizzie Winn,	
L. M's, and to be applied to the salary of Miss Laura A. Day, Zulu, Mission;	75 00
Miss M. B. Jackson, Treasurer;	
<i>Pine Creek.</i> Children of German Cong. church, by And. Bun, Pastor;	2 85
<i>Tabor.</i> Woman's Miss'y Society,	
Mrs. M. A. Todd, Treasurer;	3 00
<i>Waterloo.</i> Woman's Miss'y Society, to be applied to the school at Marash, and with previous contributions to con- stitute Mrs. Mary S. Thacher, Mrs. C. B. Hurlbut, and Mrs. Celia E. Leavitt, L. M's; Mrs. W. H. Leavitt, Treasurer;	15 56—165 16
MINNESOTA.	
<i>Clearwater.</i> Woman's Miss'y Soci- ety, Mrs. S. I. Balcome, Treasurer;	10 75
<i>Rochester.</i> Woman's Miss'y Society,	
Mrs. J. E. Edgar, Treasurer;	12 00
<i>St. Paul.</i> Woman's Miss'y Society,	
Miss E. N. Kelley, Treasurer;	16 00
<i>Wasioja.</i> Mrs. E. R. Shedd,	5 00—43 75
MISSOURI.	
<i>Breckenridge.</i> Woman's Miss'y So- ciety, Mrs. N. W. Scott, Treasurer;	4 30
VERMONT.	
<i>Pittsford.</i> Mrs. Charles Walker,	5 00
TURKEY.	
<i>Harpoot.</i> Rev. H. N. Barnum, to const. Mrs. Mary E. Barnum L. M.	25 00
	\$841 75

MISCELLANY.

NATIVE PASTORS IN CEYLON, AND MR. SANDERS.

It is only just to the native pastors in Ceylon, and to the memory of a beloved missionary, that a few extracts from their letters recently received, respecting Mr. Sanders, should appear in the *Missionary Herald*. Mr. Hunt, pastor at Chavagecherry, writes:—

"I was long connected with Mr. Sanders in the mission work, and knew him thoroughly. What a great loss we sustain in his death! What an irreparable loss to Jaffna! He was a very rare man indeed; his qualities a choice combination; his views broad; his judgment always correct. Ever busy and often overwhelmed in work, but never out of temper. He loved everybody and everybody loved him. He knew both how to work himself and how to work through others. He had one great object in living, namely, the spread of Christ's kingdom; and for it he took hold of all available means. Looking on all sides of him, I do not find that he was wanting in any one thing. Mentally, physically, intellectually, and spirit-

ually, he was framed to be a complete missionary of the cross."

Mr. Asbury, of Navaly, states:—

"All our churches deplore his loss. Our Christians, one and all, loved him for his loving and cheerful temper. He was a very kind father and friend to many of us. It has seemed good to God to remove him suddenly from this sorrowful world to a more blessed abode, where 'There shall be no more death, neither sorrow, nor crying.' Every one of our Christians looks up into heaven and exclaims, 'My father, my father, the chariot of Israel, and the horsemen thereof.'"

Mr. Stickney, of Oodoopitty, says:—

"I may mention, with deep sorrow, the great loss we sustained in the death of the Rev. M. D. Sanders. We cannot bear to think of it. It was too much for us. We all loved him and he loved us all. . . . When we were startled with this unexpected intelligence our sorrow was too great for tears. For Moses, only the Israelites mourned, but for Mr. Sanders the whole of Jaffna,—both Christians and heathens, old and young, male

and female, civilians and burghers, all mourn. He was so beloved by all! We indeed expected great things of him. But he is gone, leaving the work he very much loved in the hands of a few heart-stricken and wearied missionaries, and a few natives. What can they do? I hope you will sympathize with us in our sorrows, — with our fathers and mothers, the older missionaries, who are in the battle-field bleeding and yet fighting, and with the young missionaries, of whom we are very anxious lest they be overburdened and disabled, as others are.”

“ONE WHO LOVES THE CAUSE.”

“IN making up my records for the year, I find the acknowledgment of *one hundred dollars*, in several instances, from “one who loves the cause.” The name of the city is given, but not of the church, nor of the donor. These significant words seemed to me like an oasis in a desert of names and numbers. Here is one who loves the cause; who gives largely; who gives evidently upon principle and by system; who doeth it in secret, and for Christ’s sake, to save the world for which he died. It is due to his cause that such givers should have a particular record. Such a one is specially referred to in the Gospel, that the thing done might be told of as a perpetual memorial!

The influence of these multiplied gifts, in such circumstances, deserves to become also a treasure in the church. And records are often treasures. Concealment is not always secrecy. There are some things that cannot be hidden.

So here, — no matter *who* it is who loves the cause; no matter *where*; it is *one* who loves the cause! Such acts of faith and love are letting one’s light shine; and not only over heathen lands, but here at home. Good deeds are gospel reflectors, or radiators of light and warmth. They excite to like acts; are more eloquent and stirring than words; and if from the heart, to glorify Christ, they will go upon a higher record. W. W.

BIBLIOGRAPHICAL.

THE LAND OF THE VEDA: Being Personal Reminiscences of India; its People, Castes,

Thugs, and Fakirs; its Religion, Mythology, Principal Monuments, Palaces, and Mausoleums; together with Incidents of the Great Sepoy Rebellion, and its Results to Christianity and Civilization. With a Map of India and forty-two Illustrations. Also Statistical Tables of Christian Missions, and a Glossary of Indian Terms used in this Work and in Missionary Correspondence. By Rev. WM. BUTLER, D. D. pp. 550. Price, \$4; morocco, \$8.

The above title presents a summary of the topics treated in this interesting and valuable work. The eight years which Dr. Butler spent in India, from 1856 to 1864, covered a most eventful period in its bearings upon the work of evangelization in that country. No thoughtful reader can rise from the perusal of this volume, without a livelier sense of the Divine interposition to overthrow the Sepoy rebellion, in the interest of the kingdom of Christ. It is really the one thought of the book. All else is but accessory, the necessary setting to bring out the great truth. All the baser elements of human nature seemed to be arrayed on the one side; all that was hopeful for the social and religious elevation of India on the other: — but how utterly disproportionate the forces as seen from any human point of view. Cawnpore and Lucknow, and Havelock, the Christian soldier, are historic names henceforth.

The general style of composition is sufficiently indicated by the term “rem-iniscences,” though the author frequently delays his pen to give many details of historic interest, and descriptions of architectural monuments.

A fine map, and many choice illustrations, add much to the value of the work. We should wish to see a less expensive edition for popular circulation, if we knew how to dispense with the plates.

The statistics of Christian Missions given in the Appendix, are the most complete we have ever seen, and must have cost the author no little labor. The comparison of Protestant and Romanist Missions will surprise many, and settles the question of the relative efficiency of the two in a very satisfactory manner; while the progress of the missionary enterprise in India during the last twenty years cannot fail to inspire new hope in

the hearts of all who labor and pray for the redemption of the "Land of the Veda."

Every pastor should have a copy of this work — as a present from some thoughtful member of his congregation.

SACRED GEOGRAPHY AND ANTIQUITIES; With Maps and Illustrations By Rev. E. P. BARROWS, D. D. pp. 685. American Tract Society, 150 Nassau Street, New York.

This is a very valuable book. It contains, in a brief compass, the results of the labors and researches of the best scholars of Europe and America, hitherto accessible only to those who have had libraries at their command. The careful accuracy and trustworthiness of Dr. Barrows are too well known to need commendation here.

The arrangement of matter, the table of contents, the indexes, the typography, the illustrations, the clear and lucid style, leave nothing to be desired.

The Christian public has been laid under great obligations to Prof. Barrows by this work, and a previous volume called "Companion to the Bible." We should like to give "a world-wide circulation" to these volumes, and would take pleasure in doing so if the Tract Society, or some other good friend, should see fit to place a hundred copies of each at our disposal. Missionaries in thirty seminaries would soon be retailing these choicely garnered stores in more than a dozen languages, and to more than a thousand youth of both sexes.

BOOKS FOR NATIVE PASTORS ABROAD.

MR. S. M. MINASIAN, a Protestant Armenian formerly of Constantinople, now of London, sends, through the Missionary House, twelve copies of the "Life of Joel Howes, D. D.," to be distributed among the Pastors of the Bithynia Union, Western Turkey. Last year he sent fifty copies of "Light on the Dark River" for similar use. These and other like donations of valuable books must be eminently useful, and such examples are well worthy of imitation.

"DICTIONARY" AND "MANUAL" AT FOOCHOW.

Two works, of great value to future missionaries in this field, have recently been published at Foochow, from the press of the Methodist Episcopal mission, — an "Alphabetical Dictionary," and a "Manual" of the Chinese language in the Foochow dialect. The first was the joint work of Dr. Maclay, of the Methodist mission, and Mr. Baldwin, of the American Board; the second was prepared by Mr. Baldwin, with the valuable assistance of Mrs. Baldwin, who contributed the portion relating to the phrases used in common life, with a vocabulary. The "Manual" contains about 6,000 different words, terms, and phrases.

ROMANISM IN CHINA.

THE Embassy sent from China to France, to apologize for the Tientsin massacre, has had an audience with M. Thiers, the head of the French Republic. "We have executed," say they, "twenty-one of the rioters, and transported twenty-five more. We have degraded and exiled two mandarins. We have paid £150,000, to rebuild the convent and ecclesiastical buildings which were destroyed in the hubbub, and to benefit the families of the victims. We are going to put memorial stones over their graves, and to carve an official proclamation at the gate denying the calumnies circulated against the Christians and the missionaries; and we generally beg your pardon, because we desire to remain on the best of terms with the French Government." After some general moral and political lessons deemed wholesome in the premises, M. Thiers in reply remarked: "I receive the excuse of the Emperor, but the Chinese Government must besides give proof to the missionaries that it will cause them to be respected by the people and the magistrates."

The comment of the *English Independent* upon this is worthy of note: "In these words lie the seeds of future quarrel instead of peace. The Popish missionaries in China will be more presumptuous and exacting than ever, and the French Lega-

tion in Peking, having nothing else to do, will employ itself in support of their pretensions with increased assiduity. We know from the narrative of Mr. T. T. Cooper, the agent of the Calcutta Chamber of Commerce, who not long ago travelled from Shanghai to Thibet, seeking an overland route to India, that the French Roman Catholic missions extend in an unbroken chain of posts from the sea coast to beyond the western border of China, that their higher ecclesiastics assume the state and title of Mandarins, claiming that the native Christians are their subjects, and must bend the knee in saluting them, as if to princes. 'They require to be addressed as 'Your Excellency.' They travel in the green sedan-chair, and sport the little yellow silk flag, with their names in red letters — things assigned to Chinese men of rank. All this creates jealousy and hostility among the Mandarins, and naturally inflames them against foreigners; yet it is just this which the President of the French Republic insists must be humbly endured by the Chinese Government, as the price of his continued friendship and favor."

EMBARKATION.

REV. JOSEPH E. SCOTT, and Mrs Annie E. Scott, of Indianapolis, Indiana, sailed from Boston February 10, for Liverpool, on the way to join the Eastern

Turkey mission, expecting to be located at Van. Mr. Scott is a graduate of Hamilton College and Auburn Theological Seminary, and has labored about five years in the ministry in this country — nearly four years as pastor at Millville, N. J. and one year at Indianapolis. He thus takes to the foreign field the advantages of pastoral experience.

ARRIVALS.

REV. M. W. PINKERTON and wife, who sailed from New York for the Zulu mission, *via* Liverpool, August 9, 1871, reached Durban October 9, and Umtwalumi, where they are stationed for the present, October 18.

Miss Harriet S. Ashley, who sailed from New York for the Mahratta mission October 18, arrived at Bombay December 14.

Rev. J. D. Davis and wife arrived at Kobe, Japan, December 1, 1871. They sailed from San Francisco November 1.

Miss Phebe L. Cull, who sailed from Boston November 21, arrived at Smyrna December 29.

DEATH.

MRS. ELIZA J. BRIDGMAN, of the North China mission, widow of Elijah C. Bridgman, D. D., died at Shanghai, China, November 10, 1871. Further notice of her will appear in a future number of the Herald.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.	
Brunswick, Mrs. D. Patten,	10 00
Portland, Plymouth Cong. ch. and so. m. c.	35 60
Westbrook (Saccarappa), Cong. ch. and so.	73 14—113 74
Hancock county.	
Bucksport, Cong. ch. and so. m. c., to const. Rev. WILLIAM FORSYTH, H. M.	50 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Hampden, Cong. ch. and so.	37 44
Somerset county.	
North Anson, Tilsen Spaulding, Union Conf. of Ch's.	10 00
Waterford, H. E. D.,	10 00
Waldo county.	
Camden, Elm st. Cong. ch. and so.	13 00
Washington county.	
Topshfield, Cong. ch. and so.	11 00
	250 18

NEW HAMPSHIRE.

Grafton county.	
Orford, John Pratt,	15 00
West Lebanon, Cong. ch. and so.	70 00—85 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so. (of wh. from the Ladies' Benev. Society, 79.60; Gents' Society, 49.50), with prev. dona's, to const. HENRY O. AIKEN and Mrs. WM. WETHERBEE, H. M.	129 10
Bedford, Oliver Kendall, 2; James Kendall, 1;	3 00
Manchester, Daniel Mack,	50 00
Nashua, Pearl st. ch. and so., coll. 49.27, m. c. 26.58;	75 85
Temple, Ladies, 10.75; Rev. George Goodyear, 1; L. Howard, 50c.;	12 25—270 20
Merrimac co. Aux. Soc.	
Fisherville, Rev. A. William Fiske,	10 00
Hopkinton, Cong. ch. and so.	20 00—30 00
Rockingham county.	

Chester, Cong. ch. and so., to const.	
LUCIEN KENT, H. M.	108 15
Derry, 1st Cong. ch. and so. (of wh.	
coll. 55.12, m. c. 39.26, Mrs. M. C.	
Pillsbury, 10), to const. GEORGE W.	
BARKER, H. M.	104 33
Exeter, Union m. c.	7 00
Londonderry, Jefferson Caldwell,	10 00—229 53
Strafford county.	
Gilmanton, Cong. ch. and so. m. c.	12 00
—, a friend,	150 00
	776 73

VERMONT.

Addison co. Amos Wilcox, Tr.	
Middlebury, Cong. ch. and so.	75 87
New Haven, Cong. ch. and so.	25 90
Orwell, Lovisa Root,	10 00—111 77
Caledonia co. Conf. of Ch's. T. L.	
Hall, Tr.	
Hardwick, Mrs. Sarah W. French, to	
const. S. W. FULLER, of Chicago,	
H. M.	100 00
St. Johnsbury, South Cong. ch. and	
so. 45; Estate of Erastus Fair-	
banks, 200; Friends of Missions,	
600; S. T. C., 10;	855 00—955 00
Chittenden county.	
Burlington, 1st Calv. Cong. ch. and	
so. 17.73; 3d Cong. ch. and so.	
106.37; Mrs. R. S. Nichols, 20;	144 10
Westford, Cong. ch. and so.	39 00—183 10
Essex county.	
Lunenburg, Cong. ch. and so.	3 90
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Bakersfield, Cong. ch. and so.	10 75
Enosburgh, Cong. ch. and so. (in	
part), to const. J. M. WRIGHT,	
H. M.	80 00
St. Albans, "a deceased friend,"	90 00—150 75
Lamoille county.	
Hyde Park, Rev. J. G. Bailey,	5 00
Orleans co. Conf. of Ch's. Rev. A. R.	
Gray, Tr.	
Derby, Mrs. E. A. McPherson,	10 00
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so. m. c.	21 87
Rutland, J. M. HAVEN, to const.	
himself H. M.	100 00—121 87
Windham co. Aux. Soc. C. F. Thomp-	
son, Tr.	
Putney, Rev. Amos Foster,	5 00
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so.	26 47
Weathersfield Centre, Cong. ch. and	
so.	4 02
Woodstock, 1st Cong. ch. and so.	14 16—44 65
	1,621 04
Legacies. — Thetford, Dea. Jared Hos-	
ford, by R. E. Hosford, Ex'r,	25 00
	1,646 04

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so.	45 00
North Truro, Samuel Paine,	10 00—55 00
Berkshire county.	
Lenox, Cong. ch. and so,	125 00
New Marlboro, a friend,	1 00
Pittsfield, South Cong. ch. and so.	
210.65; 1st Cong. ch. and so.,	
add'l, 4.85;	215 53
Stockbridge, Cong. ch. and so. m. c.	231 85—603 88
Boston and vicinity.	
Boston, of which from a friend, 700;	
James Fisher (of Vine st. ch.) 220;	
Rev. Dorus Clark, D. D., to const.	
JESSE LYMAN, of Westhampton,	
Mass., H. M., 100; a friend, for the	
translation of the Scriptures, 15;	
Miss F. D. Nelson, 5; Miss Sallie	
Worcester, 1;	9,145 79
Chelsea, Winn. Cong. ch. and so.	
m. c.	36 33—9,183 17
Bristol county.	
Berkeley, 1st Cong. ch. and so.	
29.85; Trin. ch. and so. 60;	89 85

East Taunton, Cong. ch. and so.	38 87
New Bedford, "For the dear Mas-	
ter's cause,"	75 00
North Dighton, Miss Mary Ide,	400 00—598 22
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	5 09
Hardwick, Cong. ch. and so.	23 40
North Brookfield, 1st Cong. ch. and	
so. m. c.	17 30
Ware, "A memorial of the little	
ones,"	20 00—70 70
Dukes' and Nantucket counties.	
Edgartown, G.,	5 00
Essex co. North Conf. of Ch's. Wil-	
liam Thurston, Tr.	
Haverhill, Centre Cong. ch. and so.,	
to const. Mrs. JULIA P. DAVIS, H.	
M., 105.86; Abby B. Kimball, 10;	115 86
Ipswich, 1st Cong. ch. and so.	47 71—163 57
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so.	
m. c.	7 47
Wenham, Cong. ch. and so.	14 25—21 72
Franklin co. Aux. Soc. William B.	
Washburn, Tr.	
Deerfield, Cong. ch. and so.	10 00
Montague, Cong. ch. and so. 120.05;	
a friend, 5;	125 05—135 05
Hampden co. Aux. Soc. Chas. Marsh,	
Tr.	
Chicopee, 3d Cong. ch. and so.	50 00
Monson, A. W. Porter,	800 00
Palmer, 2d Cong. ch. and so.	18 67
Springfield, South church, 207.70;	
1st church, 123.14; Olivet church,	
with other dona's, to const. ALEX-	
ANDER B. FORBES, H. M., 77.35;	
M. C. 1,000; "Unabridged,"	
600;	1,911 19
West Springfield, 1st Cong. ch. and	
so.	9 27—2,784 13
Hampshire co. Aux. Soc. S. E. Bridg-	
man, Tr.	
Cummington, Village ch. and so.	11 30
Easthampton, Payson ch. and so.	
(of which Hon. E. H. Sawyer, to	
const. Miss ELIZABETH B. HINCK-	
LEY, H. M.); coll. 707.65, m. c.	
52.83;	760 47
Granby, Cong. ch. and so., to const.	
Dea. W. A. SMITH, H. M.	143 61
Hadley, 1st Cong. ch. and so. 43.12;	
Russell church m. c. 4.71;	47 83
Northampton, 1st ch. m. c. 97.29;	
Edwards ch. m. c. 14.61; C., 100;	
a friend, 22;	233 90
Southampton, Mrs. S. E. Searle,	5 00
South Amherst, Cong. ch. and so.	25 00
Worthington, a friend,	5 00—1,232 11
Middlesex county.	
Auburndale, Cong. ch. and so.	1,021 89
Cambridgeport, Pilgrim Cong. ch.	
and so. m. c. 57; Prospect st. ch.	
and so. 11.55; Stearns Chapel,	
5.31;	73 86
Charlestown, 1st Cong. ch. and so.	
m. c.	30 64
Lowell, High st. Cong. ch. and so.	18 44
Melrose, Ortho. Cong. ch. and so.	
m. c.	33 95
Newton, Eliot ch. and so. 2'0; 2d	
Cong. ch. and so. m. c., 6 months,	
24.35;	224 35
Winchester, Rev. John A. Vinton,	18 00—1,421 13
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	25 00
Littleton, Cong. ch. and so. (of wh.	
from Otis Manning, 25),	87 43
Tyngsboro, Evan. Cong. ch. and so.	29 14—141 57
Norfolk county.	
Braintree, 1st Cong. ch. and so. 129,	
m. c. 82.50, to const. CALVE HOLLS	
and J. WARD CHILDS, H. M.	211 50
Brookline, E. P.,	20 00
Grantville, Cong. ch. and so. m. c.	20 00
Jamaica Plain, Central Cong. ch. and	
so. m. c.	6 50
Randolph, Atherton Wales, for Chi-	
na,	100 00

South Weymouth, Union Cong. ch. and so.	35 00	Portland, 1st Cong. ch. and so. 105.35; Central Cong. ch. and so. 17;	122 35
Wellesley, Cong. ch. and so.	93 79	Saybrook, 2d Cong. ch. and so. m. c.	5 85
West Roxbury, South Cong. ch. and so. m. c.	15 13	West Chester, Cong. ch. and so.	34 70—293 51
Wrentham, Cong. ch. and so. m. c.	10 00—511 92	New Haven county. F. T. Jarman, Agent.	
Plymouth county.		Cheshire, Cong. ch. and so.	113 00
Lakeville, a friend,	4 00	Derby, 1st Cong. ch. and so.	46 75
Middleboro, Cen. Cong. ch. and so.	50 00	Madison, Cong. ch. and so. m. c.	46 61
North Rochester, Cong. ch. and so. m. c.	1 60	Naugatuck, Enoch Newton,	1 00
Rochester, Cong. ch. and so. 24.85; coll., from the ladies, 14;	33 85	New Haven, Church of the Redeemer, 507.07; North ch. 643, m. c. 9.50; 1st ch. 220, m. c. 24.75; Davenport ch. m. c. 8;	1,412 32
Scotland, Cong. ch. and so. m. c.	24 30—118 75	North Haven, Cong. ch. and so., coll. 84, m. c. 10; E. Dickerman, 2;	96 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.		Woodbridge, Cong. ch. and so., to const. JEREMIAH LINES, H. M.	122 55-1,833 23
Oxford, Cong. ch. and so., to const. Mrs. J. C. HAMMOND, of Northampton, H. M.	108 30	New London county. C. Butler and C. A. Hyde, Trs.	
Rutland, Cong. ch. and so.	81 63	Bozrah, Rev. N. S. Hunt,	20 00
Worcester, Central church, Gents' Asso'n, 439.50, Ladies' Asso'n, 409.25; Plymouth church, 46; Calvin Taft, 100;	994 75-1,184 68	Grassy Hill, Cong. ch. and so. m. c.	30 00
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.		Jewett City, Cong. ch. and so. 50; "A thank-offering unto the Lord," 5;	55 00
Mendon, A. H. Reed,	3 00	Lebanon, "Three persons," 17; m. c. 1;	18 00
Northbridge Centre, Cong. ch. and so.	22 00	Mystic Bridge, Cong. ch. and so.	5 00
Uxbridge, Mrs. John W. Capron,	1 00—26 00	New London, 2d Cong. ch. and so. m. c., December and January,	13 62
	18,256 10	Norwich, Broadway Cong. ch. m. c. 25.09; 2d Cong. ch. and so. m. c. 6.17;	31 26—172 88
Legacies. — Arlington, Eliza Tufts, by Charles Tufts,	447 00	Tolland county. E. C. Chapman, Tr. Coventry, H. Kingsbury, to const. MARY K. HUTCHINSON, H. M.	100 00
Boston, Alexander H. Twombly, by J. M. S. Williams, Trustee,	1,967 96	North Coventry, Cong. ch., Gents' Asso'n, 97, Ladies' ditto, 72.75, to const. Mrs. ANNA E. GOODWIN, H. M.	169 75
Pittsfield, Jason Clapp, by J. L. Peck, Ex'r,	50 00	Rockville, 2d Cong. ch. and so. m. c.	15 88
Stoneham, Samuel Green, by Daniel O. Green, Ex'r,	500 00	Somers, Cong. ch. and so.	53 01
Wilbraham, Henrietta Ormsby, by John Ormsby, Ex'r,	325 00-3,289 96	Somersville, Cong. ch. and so.	17 50
	21,546 06	Vernon Centre, Cong. ch. and so.	2 00—358 14
		Windham county. Rev. H. F. Hyde, Tr.	
RHODE ISLAND.		Chaplin, Cong. ch. and so. (of wh. from Gents' Asso'n, 45.95, Ladies' ditto, 43.80, m. c. 65.25), to const. Mrs. MARY D. GRIGGS, H. M.	155 00
Pawtucket, Cong. ch. and so. m. c. 121.26; Ladies' Asso'n, 50; Rev. C. Blodgett, D. D., to const. EDWIN R. CLARK, H. M., 100; Edwin R. Clark, 25;	296 26	West Killingly, Cong. ch. and so.	233 33—438 38
Providence, C. H. I., for Mardin,	2 00—298 26		4,493 19
		Legacies. — Somers, Mrs. Submit Arnold, by E. E. Hamilton, Ex'r.	548 61
			5,041 80
CONNECTICUT.		NEW YORK.	
Fairfield county. A. E. Beard, Tr. Bridgeport, 2d Cong. ch. and so. (of wh. from Dea. EDWARD STERLING, to const. himself H. M., 100);	176 00	Albany, 1st Cong. ch. and so., coll. and m. c.	209 44
Danbury, 1st Cong. ch. and so., extra collection,	50 00	Arkport, Jarvis P. Case,	2 00
Easton, Cong. ch. and so. m. c.	40 00	Berkshire, 1st Cong. ch. and so.	30 80
Greenfield Hill, Cong. ch. and so.	56 75	Brooklyn, Church of the Pilgrims (of which from S. F. Phelps, to const. Mrs. PREBBE PHELPS, H. M., 150; and from E. Mygatt, to const. Mrs. ELY MYGATT, H. M., 100), 2,658.50; Plymouth church, 1,736.25; W. H. Hazard, 1;	4,895 75
Green's Farms, Amelia Du Bois Re-lyra,	10 00	Buffalo, Mrs. James Hadley, 20; Mrs. George Hadley, 10;	30 00
Huntington, Gents' Asso'n, 25.90; Ladies' ditto, 27.25; Rev. L. B. Marsh, 8;	61 15	Chestertown, Mrs. L. P. Clapp,	4 40
Stamford, Cong. ch. and so. m. c.	42 39—436 29	Danby, Cong. ch. and so.	10 00
Hartford county. E. W. Parsons, Tr. East Berlin, Z.,	25 00	East Avon, Pres. church,	5 00
Hartford, Mrs. Mary C. Bemis, to const. Mrs. RACHEL C. BURTON, H. M.	100 00	Elmira, Young Ladies Church Association, Female College for Bulgarian Mission,	18 00
Thompsonville, James Ely,	10 00	Floyd, Welsh Cong. ch. and so.	5 00
West Avon, Cong. ch. and so.	24 50—159 50	Flushing, Cong. ch. and so.	2 00
Litchfield county. G. C. Woodruff, Tr. Morris, Cong. ch. and so.	12 00	Geneva, Pres. ch. m. c. (originally sent in August, 1870, but not received),	52 47
New Milford, Cong. ch. and so., to const. Dea. E. S. GREEN, H. M.	220 61	Harpersfield, Cong. ch. and so.	8 00
Norfolk, Cong. ch. and so.	250 00	Havana, Rev. A. Brown, 10; Mrs. Sophia B. Brown, 10;	20 00
Plymouth, Cong. ch. and so.	62 70	Malone, Mrs. Samuel C. Wead,	50 00
West Winsted, 1st Cong. ch. and so. 182.95; 2d Cong. ch. and so. 5;	187 95	Mount Sinai, Rocky Point m. c., by Dea. Joel Brown,	13 25
Woodbury, North Cong. ch. and so.	63 00—796 26	New Lebanon, W. Hitchcock,	1 00
Middlesex county. John Marvin, Tr. Chester, Cong. ch. and so. m. c.	82 70		
Deep River, Cong. ch. and so. m. c.	89 41		
Middletown, 3d Cong. ch. and so. m. c. 7.50; Jacob F. Huber, for Madura, 1;	8 50		

New York Broadway Tabernacle (of wh. from James Talcott, 50), 1,326.15;	
Hannah Ireland, 100; Rev. D. B. Coe, D. D., 25; Sheppard Homans, 25; Mrs. S. W. Ames, 9; William Forbes, 2.25;	1,487 40
Orient, Cong. ch. and so.	28 00
Oxford, Associated Pres. Society,	26 65
Potsdam Junction, Cong. ch. and so.	20 00
Rome, John B. Jervis,	25 00
Southold, Mrs. D. Y. Hallock,	10 00
Spencer, Alvah Austin,	5 00
Stamford, Rev. Caleb Burbank,	5 00
Troy, Caroline F. King,	10 00
Union Falls, Francis E. Duncan,	10 00
Union Centre, J. T. Brown,	2 00
Utica, Mary A. Lord,	10 00
Watertown, Mrs. E. M. Mack,	30 00
Wellsville, 1st Cong. ch. and so.	16 05
Windsor, Rev. G. C. Judson,	5 00
Yonkers, 1st Pres. ch., H. M. Schieffelin, 100; W. W. Rand, 10;	110 00
—, "Friend,"	50 00—6,706 82
Legacies.—Clinton, Rev. Henry Davis, by Thomas T. Davis, Ex'r,	200 00
Columbus, Parna S. Palmer, by Austin Barrows, in part,	50 00
Geneva, Henry Dwight, by Edmund Dwight, add'l,	1,050 00
Utica, Gen. John H. Ostrom,	104 12—1,404 12
	8,110 94

NEW JERSEY.

Chester, Mrs. Arminda Hedges,	5 00
Morristown, E. A. Graves, to const.	
CORNELIA I., MARY I., ALICE C., HENRIETTA A., MINNIE R., and WALTER GRAVES, and LOTA P. ROWE, H. M.	1,000 00
Orange, Mrs. David Hall, 10; Mrs. S. H. Fowler, 5;	15 00
Orange Valley, Cong. ch. and so., additional,	250 00
Schooleys Mountain Seminary,	10 00—1,280 00

PENNSYLVANIA.

Philadelphia, Theodore Bliss, to const.	
CLARK D. BRAXIN, H. M., 200; Miss K. M. Linnard, 30;	230 00
Plymouth, Welsh Cong. ch. and so.	17 20
Pittston, Mrs. H. D. Strong,	10 00—257 20

KENTUCKY.

Burlington, J. M. Preston,	20 00
----------------------------	-------

OHIO.

By William Scott, Agent, Cincinnati.	
Walnut Hills, Mrs. J. Bates,	20 00
Bucyrus, Pres. church,	42 50
Claridon, Mrs. A. Treat, 2; Mrs. A. Douglass, 1;	3 00
Cleveland, 1st Cong. ch. and so. m. c.	27 83
Delaware, William Bevan,	5 00
Granville, Pres. church,	47 50
Hudson, Cong. ch. and so.	53 53
Huntsburg, Cong. ch. and so.	15 00
Lawrence, Betsey McGuire,	10 00
Marietta, Cong. ch. and so.	129 00
Marysville, Cong. ch. and so.	13 00
Medina, 1st Cong. ch. and so.	45 00
Nelson, Cong. ch. and so.	10 25
Newburgh, Welsh Cong. ch. and so.	7 60
Painesville, 1st Cong. ch. and so.	79 23
Pomeroy, Welsh Cong. ch. and so.	10 00
Richfield, Mrs. Marvin Oviatt, 5; Mrs. Sylvester Townsend, 5; Rev. J. A. McKinstry, 2;	12 00
Windham, Cong. ch. and so. (of which from A. V. Rudd, 4, and m. c. 8);	7 00—537 49

INDIANA.

Terre Haute, 1st Cong. ch. and so.	9 00
------------------------------------	------

ILLINOIS.

Aurora, Anna T. Cheney, 1; Grace Cheney, 50c.;	1 50
Bowensburg, Mrs. E. B. Spencer,	10 00
Centralia, Mrs. M. E. Edson,	1 00
Chicago, Memorial Cong. church, 6.40; Gen. C. H. Howard, 12; a friend in New England church, 100;	113 40

East Paw Paw, Cong. ch. and so.	5 50
Jacksonville, Cong. ch. and so. m. c.	14 00
Mendon, Cong. ch. and so., add'l,	2 00
Newark, Cong. ch. and so. m. c.	2 00
Onarga, Cong. ch. and so.	3 69
Quincy, L. Kingman,	4 00
Sparta, Bryce Crawford,	2 00
Sublette, Cong. ch. and so.	6 15—169 24

MICHIGAN.

Battle Creek, United Cong. and Pres. church,	15 69
Benzonia, Cong. ch. and so.	10 70
Dexter, Maria B. Field,	10 00
Edwardsburg, Mrs. Julia S. Smith,	4 00
Hudson, Rev. W. Wolcott,	5 00
Lowell, Cong. ch. and so.	7 60
Niles, William Wares,	20 00
Olivet, Y. M. Christian Asso'n,	17 00
Ontonagon, Dr. E. Ellis,	7 72—97 71

MISSOURI.

Benier, Welsh Cong. ch. and so.	27 20
Utica, Rev. Israel Carleton,	1 00—23 20

MINNESOTA.

Clearwater, Cong. ch. and so.	12 00
Du Luth, Cong. ch. and so.	40 50
Lake City, Cong. ch. and so. m. c.	14 42
Rochester, Cong. ch. and so.	29 55—96 47

IOWA.

Ames, Cong. ch. and so.	9 50
Decorah, 1st Cong. ch. and so.	20 00
Denmark, Cong. ch. and so.	51 58
Grand View and Harrison, German Cong. ch. and so.	6 00
Jamestown, Cong. ch. and so.	11 30
Mason City, Cong. ch. and so.	17 00
Newton, Cong. ch. and so.	26 00
Pine Creek, German Cong. ch. and so.	8 35—149 73

WISCONSIN.

Baraboo, Mrs. A. G. Clark,	3 00
Clinton, Cong. ch. and so.	10 40
Delavan, Cong. ch. and so. (108.46, less exchange, 25c.), 108.21; Mrs. P. D. Kendrick, 5;	113 21
Green Bay, William T. Richardson,	8 00
La Crosse, 1st Cong. ch. and so.	50 00
Sun Prairie, Cong. ch. and so.	22 75
Waukesha, 1st Cong. ch. and so.	21 00
Westford, Mrs. James Knowles,	1 00—229 36

KANSAS.

Leavenworth, 1st Cong. ch. and so., to const. Rev. WILLIAM KINCAID, H. M.	55 30
Manhattan, Cong. ch. and so., add'l,	2 00
Osawatimie, S. L. Adair,	1 00—58 30

NEBRASKA.

Crete, Cong. ch. and so.	26 50
--------------------------	-------

CALIFORNIA.

San Francisco, Rev. J. Rowell,	50 00
Santa Cruz, Cong. ch. and so.	35 70—85 70

DAKOTA TERRITORY.

Yankton, Cong. ch. and so.	10 30
----------------------------	-------

CANADA.

Province of Quebec, —	
Montreal, American Pres. ch., (of wh. from T. H. May, 10.88; Mrs. T. I. Green, 10.88; A. T. Wood, 21.74; Edwin Atwater, 10.88; George W. Reed, 10.88; Mrs. George Hagar, 27.91; George Brush, 11.03; Alexander Milloy, 5.58; H. R. Ives, 5.58; Joseph Gould, 2.20; M. Babcock, 3.23; m. c. for January, 6.52), 127.34; James Court, 27.16; Judge Torrance, 10.86; John McLennan, 21.74;	187 10
St. Andrews, Pres. church,	35 94—223 04

FOREIGN LANDS AND MISSIONARY STATIONS.

SCOTLAND.

Glasgow, A. F. Stoddard,	150 00
--------------------------	--------

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Massachusetts, Concord, S. S. Miss'y Asso'n,
for pupil at Oodooville, Ceylon, 30 00
From WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,
Treasurer, 841 75
871 75

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond st. s. s., for Erz-
room, 25; Garland, Cong. s. s. 5; Gray,
Cong. s. s. 3; Limington, Cong. s. s. 3.88;
Milltown (and St. Stephen), Cong. s. s., for
support of Boys' school in Erzroom, 106.46;
Sandy Point, Cong. s. s. 10; Waterford,
Gage Band, 20; West Auburn, Cong. s. s.
10; 183 34

NEW HAMPSHIRE. — Auburn, Cong. s. s. 6.30;
Plymouth, Cong. s. s. 14.15; Stratham,
Cong. s. s. 30; 50 45

VERMONT. — Bellows Falls, Cong. s. s. 19.17;
Chester, Mrs. Horace Harvey, 2; Sharon,
Cong. s. s., for schools in Marsh, 25; St.
Johnsbury, South Cong. s. s., for support
of "Baron Kevork," 90; 136 17

MASSACHUSETTS. — Montague, Cong. s. s., for
India, 25; Rutland, Cong. s. s. 16.87; War-
wick, Trin. Cong. s. s. 26; 67 87

CONNECTICUT. — Bolton, Cong. s. s., 10; Greene-
ville, Cong. s. s. 45.80; North Coventry,
Cong. s. s. 15; 70 30

NEW YORK. — Brooklyn, Jessie, James, George,
and Birdie's missionary-box, 3.75; Deposit,
Pres. s. s., for native teacher, 42.11; Frank-
lin, 1st Cong. s. s., to support "Toros," a
scholar at Harpoot, 15; Syracuse, "Scatter-
good" mission s. s., for support of theol.
student in South Africa, 50; Waraw, Cong.
s. s., for support of a scholar at Marash, 35; 145 86

NEW JERSEY. — Morristown, Miss'y Asso'n in
South st. Pres. church, for school in Din-
digul, India, 40 00

PENNSYLVANIA. — Edinboro, Contents of Fred-
die Church's Bank, 2 00

TENNESSEE. — Greeneville Juvenile Miss'y So-
ciety of Pres. s. s., 20 00

OHIO. — Cleveland, Miss'y Club of Cong. s. s.,
for support of a child in Zulu Mission, bal-
ance, 14.44; Huntsburg, Cong. s. s. 10;
Liberty, Pres. s. s. 6.50; Medina, Miss'y
Band in 1st Cong. s. s. 1; Windham, Cong.
s. s., 5; 36 94

MINNESOTA. — Clearwater, Cong. s. s. 11; Min-
neapolis, s. s. of Plymouth ch., for Japan,
306.66; 317 66

IOWA. — Denmark, One-half of Cong. s. s.
monthly collection, 69.72; Grand View and
Harrison, German Cong. s. s. 24.50; Keo-
kuk, Cong. s. s. 7.59; Ottumwa, Cong. s. s.
14.87; 116 68

WISCONSIN. — Beloit, 2d Cong. s. s., 10 00

KANSAS. — Manhattan, Cong. s. s., for schools
at Harpoot, 35 50

COLORADO TERRITORY. — Bijou Basin, H. G.
Ford, for support of a boy at Seroor, India, 30 00

CANADA. — Montreal, Children of Zion ch. s. s., 43 50

1,306 27

Donations received in January, \$38,008 58
Legacies, " " " 5,267 69

\$43,276 27

Total, from September 1st, 1871,
to January 31st, 1872, \$160,690 25

Albany, N. Y., J. A. Crane, Esq., for use of mission-
ary children, at Auburndale, Mass., one Parlor Organ.

FOR WORK IN NOMINALLY CHRIS-
TIAN LANDS.

MAINE.

East Sumner, Rev. Amasa Loring, 2 00

NEW HAMPSHIRE.

Marlboro, Cong. ch. and so. 13 51
Temple, Rev. George Goodyear, 1 00—14 51

VERMONT.

Westford, Cong. ch. and so. 9 00

MASSACHUSETTS.

Andover, a friend, 50; N. S. Wright, 2; 52 00
Berkeley, Trin. ch. and so. 5 00
Boston, Union ch. 32.26; Caroline
Newman, 100; Ann Newman, 25; a
friend, 200; James Fisher, of Vine
st. church, 25; Old South ch. and
so. 25; 407 26

Brookline, E. P., 5 00
Chicopee, 2d Cong. ch. and so. 34.27;
3d Cong. ch. and so. 34.33; 63 60
Clinton, C. L. Swan, 103 00
East Bridgewater, Union ch. and so. 10 00
Hadley, North ch. 14; Russell ch.
8.87; 22 87

Haverhill, Centre Cong. ch. and so. 50;
Mrs. Anna L. Swan, 5; 55 00
Leominster, Evan. ch. and so. 22 82
Medford, 1st Trin. Cong. ch. and so. 100 00
Monson, A. W. Porter, 400 00
North Andover, Trin. Cong. ch. and
so. 32 25

North Bridgewater, 1st Cong. ch. and
so. 51 50
Norton, Cong. ch. and so. 54 12

Oxford, Mrs. S. C. Paine, 1 00
South Weymouth, 2d Cong. ch. and
so. 33 00

Springfield, 1st Cong. ch. and so.
93.02; Olivet ch. and so. 26.56; 119 58

Sunderland, E. W. SANDERSON, to
const. himself H. M. 100 00

Tewksbury, Cong. ch. and so. 46 00—1,633 00

CONNECTICUT.

Hartford, Mrs. Mary C. Bemis, for
Spain, 25 00
New Haven, Henry White, 25 00
Plainfield, a friend, 10 00
Southington, Cong. ch. and so. 23 00
West Woodstock, Cong. ch. and so. 5 00—88 00

NEW YORK.

Jamestown, Mrs. E. Ford, 1 00
Westmoreland, Cong. ch. and so. 8 00—9 00

DISTRICT OF COLUMBIA.

Washington, E. Goodrich Smith, 15 00

OHIO.

Cleveland, Elizabeth E. Taylor, 75 00
Painesville, 1st Cong. ch. and so. 39 64—114 64

ILLINOIS.

Chicago, N. E. Cong. ch. and so. 50 00
Rockford, 2d Cong. ch. and so. 95 22—145 22

CANADA.

Eaton, S. A. Hurd, for Spain, 4 00

Received in January, \$2,087 37

Total for Nominally Chris-
tian Lands, from Sept. 1st,
1871, to Jan. 31st, 1872, \$5,702 60

DONATIONS FOR THE NEW MIS-
SIONARY PACKET, "MORNING
STAR."

MASSACHUSETTS. — Orleans, Cong. ch. and so. 3;
Rutland, Cong. s. s. 2.20; Sunderland, Cong. s. s.
10.90. — 16.10.

Amount received in January, \$16 10
Previously acknowledged, 8,980 03

Total to January 31st, 1872, \$8,996 13

For use in Library only

For use in Library only

I-7 v.67/68
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 7971